

JUN 25 1923

# Anglican Theological Review



EDITED BY

SAMUEL A. B. MERCER, A. HAIRE FORSTER, FRANK H. HALLOCK  
and FREDERICK C. GRANT

In Collaboration with Representative Scholars  
throughout the Church

---

VOLUME VI

MAY, 1923

NUMBER I

---

## CONTENTS

The God of Realism. <i>George A. Barrow</i> . . . . .	I
The Nature Poems of the Psalter. <i>Herbert H. Gowen</i> . .	14
An Anglo-Catholic Saint. <i>Caroline Frances Little</i> . . . .	29
Critical Note:	
The Testimony of II Kings 11:12.	
<i>Samuel A. B. Mercer</i> . . . . .	44
"Five Best Books" . . . . .	46
Notes, Comments, and Problems. . . . .	53
Reviews . . . . .	60
Books Received . . . . .	95

PUBLISHED BY

**Columbia University Press**

LANCASTER, PA.

AND

NEW YORK, N. Y.

# Anglican Theological Review

VOLUME VI

MAY, 1923

NUMBER I

## ADVISERS

VERY REV. WM. C. DEWITT, D.D., Dean of Western Theological Seminary  
VERY REV. HUGHELL E. W. FOSBROKE, D.D., Dean of General Theological Seminary  
RT. REV. WILLIAM T. MANNING, D.D., D.C.L., Bishop of New York

## EDITORIAL BOARD

### HONORARY COOPERATING EDITORS

REV. PROFESSOR LORING W. BATTEN, D.D., Ph.D., General Theological Seminary  
REV. PROFESSOR F. E. BRIGHTMAN, D.D., University of Oxford  
REV. CANON R. H. CHARLES, D.D., Westminster Abbey, London  
RT. REV. ARTHUR C. HEADLAM, D.D., Bishop of Gloucester  
VERY REV. W. R. INGE, D.D., St. Paul's Cathedral, London  
REV. PROFESSOR F. J. FOAKES JACKSON, D.D., Union Theological Seminary  
REV. PROFESSOR FRANCIS J. HALL, D.D., General Theological Seminary  
REV. DARWELL STONE, D.D., Pusey House, Oxford  
REV. CANON B. H. STREETER, M.A., University of Oxford  
RT. REV. WILLIAM WALTER WEBB, D.D., Bishop of Milwaukee  
REV. ELWOOD WORCESTER, D.D., Ph.D., Emmanuel Church, Boston

### DEPARTMENTAL EDITORS

REV. LESTER BRADNER, Ph.D., General Board of Religious Education (Religious Education)  
REV. CHARLES W. DOUGLAS, Mus.D., Peekskill, New York (Church Music)  
REV. PROFESSOR BURTON S. EASTON, D.D., Ph.D., General Theological Seminary (New Testament)  
REV. PROFESSOR A. HAIRE FORSTER, M.A., B.D., Western Theological Seminary (New Testament Greek)  
REV. PROFESSOR FRANK H. HALLOCK, D.D., Seabury Divinity School (Patristics)  
REV. WILLIAM LOCKTON, M.A., B.D., Diocesan Training College, Winchester (Liturgics)  
VERY REV. PROFESSOR SAMUEL A. B. MERCER, D.D., Ph.D., Bexley Hall (Old Testament)  
REV. E. G. SELWYN, M.A., Editor of *Theology*, Havant, England (Dogmatic Theology)  
REV. GEORGE CRAIG STEWART, D.D., L.H.D., St. Luke's, Evanston, Ill. (Homiletics)  
PROFESSOR ROBERT M. WENLEY, Sc.D., D.C.L., L.L.D., University of Michigan (Apologetics)

### ASSOCIATE EDITORS

REV. PROFESSOR HOWARD C. ACKERMAN, M.A., B.D., Nashotah House (Old Testament)  
REV. PROFESSOR THEODORE B. FOSTER, B.A., Western Theological Seminary (Dogmatics)  
REV. PROFESSOR HERBERT H. GOWEN, D.D., University of Washington (Old Testament)  
REV. FREDERICK C. GRANT, S.T.D., Trinity Church, Chicago (New Testament)  
REV. JOHN A. MAYNARD, D.D., Ph.D., Pd.D., University of Chicago (History of Religions)  
REV. PROFESSOR PERCY V. NORWOOD, M.A., B.D., Western Theological Seminary (Church History)  
PROFESSOR VIDA D. SCUDDER, M.A., Wellesley College (Ethics)  
REV. PROFESSOR WALTER F. WHITMAN, B.A., B.D., Bexley Hall (Church History)

All editorial communications should be addressed to the editors at Bexley Hall, Gambier, Ohio, U. S. A.

The REVIEW is published four times a year, in May, October, December and March, by the Columbia University Press, a corporation. The officers of the Press are Nicholas Murray Butler, president; Wm. H. Carpenter, secretary; and John B. Pine, treasurer. Subscription price, \$4.00 annually. Single numbers \$1.00. Subscriptions and all business communications should be addressed to the publishers, Columbia University Press, Prince and Lemon Streets, Lancaster, Pa., or Columbia University, New York, N. Y., U. S. A.

Entered as second-class matter, June 17, 1919, at the post office at Lancaster, Pa., under the act of March 3, 1879.

Copyright, 1923, by Columbia University Press







# Anglican Theological Review

EDITED BY

SAMUEL A. B. MERCER

A. HAIRE FORSTER

FRANK H. HALLOCK

FREDERICK C. GRANT

In Collaboration with Representative Scholars  
throughout the Church

---

VOLUME VI

MAY, 1923

NUMBER I

---

## THE GOD OF REALISM

By GEORGE A. BARROW, Chelsea, Mass.

Three recent books (Note: *Theology as an Empirical Science*, D. C. Macintosh; *Space, Time and Deity*, S. Alexander; *Spiritual Pluralism and Recent Philosophy*, C. A. Richardson) raise the problem of the outcome of the realistic analysis of knowledge when applied to the conception and idea of God. The three represent very different approaches to the subject, but each seeks to make use of recent epistemological discussion. Perhaps as a warning to the realist as to what use is to be made of his results despite his protests against metaphysical and dogmatic construction, but certainly as a warning to the theologian to tread carefully in these new fields, we need to point out the real implications of the views set forth in these three books. Seeing the pitfalls ahead of these writers may help us to lay out our course to a surer end.

Macintosh writes from the standpoint of a professed theologian who wishes to be up to date. He believes that theology must take into account modern and recent philosophical discussions. In this he is right, and even though he does not get in very deep philosophically, his attempt is valuable. His standpoint may be summed up as a crude realism. The recent dominance of that school of thought may be the excuse for Macintosh's ignoring the current criticism of some of the ideas he takes for

granted. Typical is his view (pp. 1, 2) that fundamental religion is the devotion to values, that experimental religion is concerned with the knowledge of God, as also his further statement (p. 32) that the divine factor is selected from among the objects of experience. God is for him real, and evidently also other objects of experience. Just how or what kind of reality values have, he does not say. "Only the intelligible, the completely rational, is ultimately real" (p. 11). How, or what values are thus rational he does not state. Thus he ignores the whole of the recent discussion as to this very point. The relation of values to knowledge is the critical point of current realism. Hence we can only say of Macintosh that he presents a crude realism. It is evident that if realism is to bear fruit in theology a longer and more careful study of the main problems is necessary.

Alexander's book is an avowed realistic production (Vol. p. vi). He does not, it is true, concern himself with this problem of values, but as he approaches the idea of God from another point of view, he is not compelled to enter on this particular labyrinth. His monistic realism makes a fairly easy approach to a consideration of Deity. Mind and body (Vol. 1, p. 107), space and time (*ibid.*, p. 143), universals and particulars (*ibid.*, p. 222) are essentially one and not dual. The unity of minds under the "next highest level"—*i.e.*, God—(Vol. 2, p. 345) is thus an easy deduction from the nature of reality. Yet his scheme is essentially pluralistic and this because of his realism. Realism is for him so axiomatic that it presents far less difficulties than does the solecism (see Vol. 2, p. 37). This pluralism, while not necessarily offensive to some popular ideas, is so distinct from even very modernized theology that it is not likely to be accepted without a good deal of protest. Nor can we on our side take his conclusions as easily as he does himself. His presentation of the essential unity in reality should have led him to a more careful study of the unity of the mental and spiritual life. The field which he ignores,—value,—would have forced him to consider this. Here again, more careful study of the main problems will be helpful.

Richardson's work is on the face of it a protest against certain phases of realism. Its standpoint, its emphasis on the will and on activity, allies it to certain forms of idealism. We may therefore call it idealistic. It is a hopeful note that all three of these books can with difficulty be catalogued. This means that new paths are being blazed out. Like all new trails, however, these are rough, and it is to smooth off the rough edges and also to indicate a possible meeting place that we are concerned. Richardson starts with the knowledge of self (p. 21). Observing that "activity is fundamental" (p. 32) he seeks to interpret all reality from the subjective viewpoint. Yet he does not ignore the object. ". . . a subject can not be an object of knowledge," he says (p. 74), and "experience consists essentially in the presentation of an object to a subject" (p. 192). With this clearly in view, he yet presents the necessity for a modification of the realistic position, for the new realism, in his view, ignores the reaction between subject and object (p. 16). It is essentially hindered, therefore, in presenting a unified view of experience. He seeks to preserve the externality of relations between subjects by a monadology. The individual is a monad, or a society of monads under the dominance of one superior monad (p. 78). This applies to all existence. Just how he conceives God is not clearly stated, but that He may be in some sense the Absolute is indicated by his statement (p. 332): "Philosophy must therefore supplement its examination of the Many by the examination of the One, proceeding finally to an intuitive conception of that reality in which both co-exist." As we called Macintosh's attitude a crude realism, so we may call this a crude idealism, for Richardson has not gone very far into the question of the mode or type of the relations between monads. This relationship of subject to subject is the crux of the realistic-idealistic controversy. Were we concerned simply with objects, were there no other subject within our experience than the one, the question of the externality of relations would not arise. All relations would be within the one experience. It is the overlapping

of fields of experience, the necessity for giving reality to other than some one centre, that gives realism its strength. We can not solve this problem as easily as Richardson seems to think. To conceive God as the superdominant monad may be easy, but we can not accept it as a short way out of our difficulties. We need a further examination into the meaning of subjectivity and spirit.

The first difficulty which faces us is the essential problem of how we can know God. God is a spirit. Anything we know is thereby an object of knowledge. Hence to know God is for spirit to be an object. To the ordinary idea this raises no problem, and we find Macintosh telling us that the divine factor is to be selected from among the objects of experience (p. 32). Alexander, on the other hand asserts (Vol. II, p. 37): "I am not aware of B's mind as I am aware of his body. . . . What sort of mind it is . . . I am left to divine sympathetically." His solution of the difficulty is just the opposite of Macintosh's. Mind and spirit can not be objects of knowledge. Richardson, as an idealist, takes to the same solution. "A subject can not be an object of knowledge" (7, 74). Neither Alexander nor Richardson really face the resulting dilemma. "To divine sympathetically" is not very far removed from the solecism. We can not be content with such phrases.

The principal character of an "object" is that it is passive. Realism has not been content with this. As merely passive it does not seem to have any sure hold on reality. Modern physical theory tends to analyse static phenomena into molecular or ionic motions. So philosophy seeks within the object, within the relatively static parts of experience, something which insures their being. It is to this end that the realist insists on the externality of relations. Relations are not at the mercy of every passing and transient subject. They resist being pulled in certain directions. Thus there seems to be no great gulf between this and the monadistic view where the subjects are mutually independent except as under the relating influence of a superior

monad. For the monads are both subject and object. As the part under control they are objects. As included in the conscious will of the governing monad they are objects of knowledge. How they can be both subject and object is the really critical question for such a theory. So it is also for the theory of the externality of relations. In what way can they be substantial enough to exist independently of a knowing and willing mind. As merely objective this does not seem possible. If all of our knowledge is on the same footing, if nothing enters into our experience except as known, except as the thing on which our will-to-know is operating, that thing known has, in so far as it is merely known, no other claim on existence. To assert that other sources of reality, other channels for reality to flow in, are to be found, is to say that objects are not merely objects. They are not merely acted on, but must be explained in part in some other way. This criticism holds both for realism and for idealism.

As objects are essentially passive, so spirit is essentially active. This is assumed in each of the three books under discussion. If there were only one spirit in existence, if the will of the Supreme Being is to be invoked for every even infinitesimal detail of existence, if every living creature lives only as sharing in the life of this Supreme Spirit, then all but He are objects either of will or knowledge or both. This view it is not possible to hold in any practicable fashion, and none of these authors make the attempt. We find in our experience such conflicting forces that we can not assume their unity. Hence we can not use a theory of absolute unity as a means of attack upon our fundamental problems. At the best, such a theory could come only as the result of philosophic construction. In our world we find multitudinous and conflicting spirits. We can not ignore them, for they are active, and will not leave us in peace. From the outbreak of a volcano down to the gentle fall of the rain, the natural forces come and go as they choose. So of the world of men. We control but a very small part, and the remaining large

part will not leave us to cultivate our small garden alone. It is this practical problem which faces every one, including the philosopher. The problems of the spiritual and subjective world are the problems of active forces. That it is active may not be a part of the definition of spirit, but it certainly is one of its inescapable characteristics.

The epistemologist divides subject from object, and at times forgets that they ever belonged together. So far as the problem of knowledge is concerned this may be possible, but our three authors in their attempt to carry over the discussion into the spiritual world have shown us that knowledge is but part of experience. Our main practical problems are not problems of knowledge, but of action; of meaning, and not of truth. Few men devote themselves to the study of truth. Many, in order to live, must spend their life trying to find out what the other man means to do. In some sense they know him and his ways, but knowledge of facts is the least part of this. Intuition we may call it, but an intuition which will stand the same tests of truth and accuracy as a scientific experiment is something more than a mere guess. In some way or other it is possible for two spirits, two wills, two experiences, to be interlocked so that each is for the other both object of knowledge and of meaning, and also active each toward the other. In drawing our attention to this, our three writers are to be commended.

The principal defect in these studies is that the fundamental problem of how we can know spirit is not given due place. The difficulties in its solution are inherent in it. The object of knowledge, as we have said, is, as such, passive. Spirit is, as spirit, active. To be known as spirit it must be known as active. How we can subsume a necessarily active thing under a passive category is a problem yet unsolved. So long as we rigidly hold knowledge to its traditional form, a solution is impossible. Either we do not know spirit, or our definition of the object of knowledge is wrong.

It is not possible to take the bull by the horns and say we



never have spirit as an object, for many times we do have. Whenever I take into account another person's intention or purpose, I explicitly have his will as the object of my will. A game between two or more people requires two opposing wills, each of which is an object for the other. In a game of football it is the immanent activity of the opposing side which determines the defensive place and intentions of the defending team. In the moment before the ball is snapped it is not the body of the opposing player which is in question, but his intention. It is not his passive knowledge of what it is possible for him to do, but his active determination to do some particular thing, which is of importance. It is his activity which the opposing team seeks to know and to oppose. That activity or intention may be indicated by certain changes in the position of the players, but these positions may indicate either of two differing ensuing plays. What it is the object to oppose is not the play they do not intend to make, but the one for which the quarterback is giving the signals. That play before it is carried out it is the object of the opposing team to block. In and because of its very activity it is an object of will. Whether it can also be at the same time an object of knowledge is a further question.

This much is true, at least. When I am conscious that I intend to oppose whatever move my opponent makes, even though I do not know just what it is he will do, I do know something which is not as yet passive, nor expressed in static terms. It is just because I know his will as active that I mean to oppose it. As active, it is the object of my will-to-oppose, but also of my will-to-know. Besides this, we have those cases where we "divine" the intentions of another. A true American will act in a certain way. We can count on that. The same spirit is in him as in me. That spirit we know as active. This does not mean that we know another's will in the same way that we know passive objects. It does mean that our concept of knowledge must be large enough to include the knowledge of activity as activity. The classical problem of the arrow shot through

the air is unsolvable except by taking into account its motion. So our practical acquaintance with our neighbors' minds and wills demands something more of certainty than a guess or an assumption that his will is as real as mine. It plays in my experience an even larger part than mere static phenomena. For man as for the animal it is the moving thing which demands and attracts attention. As sensations are held to bridge the gap between the world outside and my inner mental life, so we must allow a bridge between the wills outside and my will within. As new spirit may be put into a man, and that new spirit comes from outside, as the members of a crowd may be infected with the same spirit of loyalty or of destruction, so we may know that which is the will of some one besides ourself. To this extent our three authors are correct, though their analyses are incomplete.

The problem of the knowledge of activity inevitably goes over into the other important question of the relation of time and consciousness. Of our three writers, Macintosh goes on his way (see pp. 80f) oblivious or at least unmindful of the problem. Richardson asserts (p. 43): "Subjects of experience can not be considered to be in any sense *in* space and time." Alexander, on the other side, says (Vol. I, p. 97): "My mind is for me, that is for itself, spread out or voluminous in its enjoyment." Taken with his theory of the mutual relation of space and time, he thus urges a close connection of time and subjective activity. It is evident that with such divergence a further analysis of the problem is necessary.

To the ordinary mind, activity implies time. That which is active thereby extends over more than one single moment or cross section of the stream of existence. In some sense or other the expression of activity, at least, is definitely in temporal terms. Activity means change, and change means two successive different states of experience. Thus without time we can have no change and no activity. Even if the will-to-move is not itself in time, it necessarily implies time, and movement in time. If

not controlled by time, it at least controls some portion of time. Knowledge of the activity will then be in some way connected with knowledge of its expression in temporal terms. More than this, a purpose is essentially, for us mortals, concerned with such a time series. It intends to be thus expressed. It has therefore an essential character as a component part of our experience of time.

However much time may be related to the activity of a conscious subject, it is essentially the form of experience, and as such principally concerned with the object of experience. In knowing time as time it may be we know it as the form of active subjects, but things in time are known as objects. If mind is known to itself as voluminous, it knows itself as an object. On the other hand, if it is not in any sense in time, it can not well be object to itself nor to another subject. Experience of another self, or of one's own self, is an experience of successive moments, each moment being an object of experience. We face here the same problem as to how a subject can be object. It is evident that our analysis is at fault somewhere, for by definition, subject and object are mutually exclusive categories. This much can be said, however, in so far as consciousness is in time, it is objective. As time is experienced, so that which is in time can be experienced.

That time and the conscious will are mutually involved we have already seen. That consciousness is known as a part of the experience of time is also true. It is by reason of our perception of change, by our knowledge of changing states of our experience, that we come to consciousness of activity and will, whether our own or others. These states are not themselves our will, but they are essential elements in its expression. In becoming conscious of them we become conscious of the existence of that which they express. Though not knowing its full meaning or all its qualities, we are so directly in touch with the subjective activity that we are sure of its existence. Both Alexander and Richardson hedge on this, but a more careful analysis

of their own arguments would have made their uncertainty needless. Through its expression in time, the spirit enters into the objective world. Time may be said to be the form of the expression of change, and hence of activity, and hence of will and of conscious purpose. In experiencing time we are therefore in possible direct contact with spirit.

Pluralism is in so far justified that it is true that we find our experience a mosaic of many interacting non-convergent forces. Any unity there may be, apart from the unity of the one whose experience it is, is not apparent on the surface. The unity of the knower is only the unity of a cross section. Realism is right in its insistence that such unity is not causal or cosmological. In this experience in which our will-to-know has part, there are to be found other wills, wills both to know and to do, and these by no means always or usually agree. To each must some measure of reality be given. Not my will to know, but my neighbor's will itself is its own true explanation. In insisting on this, pluralism brings metaphysics back to common life. Richardson's monads, however, hardly do this experience justice. Interaction between monads is for him, as for his predecessors, the great difficulty. It is only in such interaction that we become conscious of other wills. From interaction, then, our knowledge of other wills must start; from their relation to us, not from their independence of us. They are not so independent that we and they never meet. Realism must furnish a connecting link between its exterior relations. Such a link our analysis offers. The relations are known, prior to any analysis, as connecting and interacting. Any further analysis or definition must do justice to this. Whether as monads or as exterior relations, they are part of the warp and woof of experience as we know it. Bound into a whole, it is their connections which are of prime importance. Alexander has made an approximation toward this in his theory of universals (pp. 22off). All this concerns, however, only one system. It does not take into account the reactions of differing universals. Back to this interconnection we must come as fundamental.

The world of interacting wills is not a world of blindness. Not only do they interact; also they are conscious of themselves and of each other and of the interaction. We are concerned with forces which carry with them at least a partial explanation or meaning of their expression in the time-space world. Will and meaning point to just this. Like Alexander's universals they are the plans according to which things happen. Being conscious of each other, they are conscious, or may be, of the relation between the forces and also between the expression of those forces. To the realist this may seem anathema, but it need not destroy his realism. The things related are not related by being known, nor brought into being by being related. But the full significance of the thing becomes apparent only through the conscious sharing of its meaning. Only when related through living contact with the will or force of which it is the expression do we approach the possibility of explaining this thing. Because we are conscious of these fellow forces, fellows with us in our world, we have the way opening to an explanation of existence.

These conscious forces are not merely conscious of one another. If merely that, each might go its own way in an orbit but slightly touching the other. Our world is a complex. Currents and meanings and purposes are often in an inextricable tangle. What we have frequently to deal with is not a single force, but a complex of which we must judge the important resultant. Certain forces fall naturally together. Certain others are bound to conflict, while still others seem to move on a plane that intersects ours but seldom. We have a society. This is indeed what we are dealing with. That it seems strange is but a mark of the failure of recent epistemology and metaphysics to connect up with the great social interests of our day. The world of common interest, the world we really want explained, is this world of human society.

For many early forms of philosophy the unity of experience and of existence was taken for granted. It was the diversity

that had to be explained. The modern systems do not take this so much for granted. As William James has said, it is the order and system that needs explanation. A world of chaos does not particularly require that its lack of order be accounted for. This is largely true, but the attention of philosophers has been so diverted, that they have not brought their energies to bear on the problem which does require solution. If order can not be taken for granted, but must be explained, then it is the task of philosophy to explain it. A certain amount of order and system does exist; this must be given rational standing.

The order that is most evident is the unity of experience. All that I know or may know is in this one experience which I call mine. The explanation which lies nearest at hand is that this unity is due to the inclusion of all possible and actual experiences within the experience of one supreme intelligence. This is so easy a solution that as realism has pointed out, it does not help us very far. It is like a catch basket which will hold any odds and ends thrown into it. No real ordering of the contents results. As intelligence it is, it would seem, but a passive *deus-ex-machina*. The objection is valid that such a conception does not bring anything into being. It is curious that this Idealistic Absolute has been so readily identified with the God of the religious experience. Macintosh rightly makes a distinction. God as the religious man knows Him is much more than such a passive subject. He is found in the experience and in some sense in time. Yet as part of experience He does not help us to explain experience, nor can we concede to Him the position the religious experience demands. If in time, he is not omniscient, omnipotent, and omnipresent. These two demands, the religious and the philosophical, must each be considered and satisfied.

The difficulty has been in the vagueness of the concept of relation. Any relation seemed sufficient to furnish all the explanation needed. As we have seen, as the pros and cons of the realistic discussion has proven, relations are something more



than tags or receptacles. Yet they are not all that there is. There are also the things to be related. The relations are essentially the active agents in connections. This view makes it possible to bring together God and the Absolute. The unity of experience is due to these active relating relations. A similar analysis would result in the conception of the one all inclusive and all relating relation. By its very nature it would be active, and as the great coördinator would be the object of religious experience. The characters of such a being are not those usually ascribed to the God of the philosopher. The proper qualities to be ascribed can be accurately defined only from an analysis of the experience of union, that is, from the relations which do bring final and complete order. Alexander's catalogue (Vol. II, pp. 36off) is too much under the influence of the old philosophical and religious shibboleths. With a new start, it will be possible for some modern mind to so develop these suggestions that some measure of unity may be brought at least within the philosophic ranks. These three books open a way to a further and closer agreement between idealism and realism.

## THE NATURE POEMS OF THE PSALTER

By HERBERT H. GOWEN, University of Washington, Seattle, Wash.

A poetic appreciation of, or sympathy with, Nature is not found as commonly in ancient literature as in that of our own day. Even within the pages of the Bible we come upon striking illustrations of what might be called defective sympathy with the beautiful in the physical universe. It is sufficient to recall the fact that in all the writings of S. Paul, an extensive traveller in the most picturesque region of the earth, we have no word to show that he had ever been kindled to admiration by any sight on earth or sea. Whether this were due in any measure to defect of vision or to the preponderance of the mystic faculty which thought only of what "eye hath not seen" we know not, but the fact remains that, except for one Old Testament quotation, he seems to have had no use for such words as 'beauty' or 'beautiful.' On the whole, the O. T. Scriptures are better witnesses to the existence of the æsthetic faculty among the Hebrews than those of the New. Hosea, like the Divine Galilean of a later time, was never far away in thought from the beauty of flower and field and the fragrance of the cedars. The author of the later chapters of the book of Job was of course a real poet of nature, with faculties ever on the alert. But it is within the Psalter that we have the choicest of Bible poems of Nature. Within this wonderful and catholic collection, warm and still throbbing with the spiritual experience not only of the ancient poets who composed the hymns of Israel and with the love of those who rendered them in the temple and synagogue services, but now also with the associations of nearly two millennia of Christian usage, we meet, together with lyric expressions of penitence, praise, thanksgiving, didactic wisdom, and historical musing, the Hebrew muse face to face with Nature as "the living garment of God."

I have taken some of these nature poems, perhaps almost too familiar to us in the versions of our English Bible and Prayer Book to be fully appreciated, and have endeavored to reproduce as nearly as is possible the form and meaning of the original, without too much dependence on tradition on the one hand, and without too free a use of conjectural emendation on the other. If these latter offend our sense of reverence for the accepted tradition, let us remember that by the time of the fixing of the Massoretic text, sometime after the fifth century A.D., the Jews had completely forgotten the original strophical and metrical arrangement of their Psalter and had, moreover, interpolated the text with all manner of glosses and rubrical directions. In justice to the original, some attempt at restoration was necessary and, if the labors of men like Briggs, Sievers, and Gray have as yet yielded no surely charted ways, we cannot fail to recognize in their work much that is suggestive and useful for those who follow. For myself I can only say that, without following slavishly the conclusions of any, I have found in all much that is helpful and have, in the present article, freely availed myself of the results. The Septuagint also has, of course, been of immense service as confirming the propriety of certain departures from the Massoretic text.

The following translations, however, are less for Hebrew scholars than for all lovers and users of the Psalms anxious to journey as far back as is possible to the sources of Hebrew minstrelsy. It is mainly for these that I have hyphenated the English words which are expressed by one word in the Hebrew in order to show a little better the distribution of the stresses.

As for the order of the Psalms selected, it has been deemed preferable to proceed from the less liturgical to the more formal Temple hymns. This arrangement has nothing to do with matters of date with which indeed this article is not concerned.

#### I. THE SONG OF THE SUN (PS. 19, 2-7)

I have chosen first the beautiful song which forms verses 2 to 7 of Ps. 19 and which may fitly be called "The Song of the

Sun." It will be noticed that the Sun in whose praise the poem is written is evidently equated with 'El (God) and the inference is that the original was a hymn to the Sun-god, Shamash. Of course, it is not impossible that Yahweh may be meant, since the name Shamash is applied to Him in Ps. 84. One recalls also, as in some sense parallel, the words of S. Francis d'Assisi's "Canticle of the Creatures":—"Praised be my Lord God, with all His creatures, and specially our brother the Sun, who brings us the day and who brings us light; fair is he and he shines with a very great splendor. *O Lord, he signifies to us Thee.*" The probability, however, is that we have here a hymn originally, and without any conscious polytheism, addressed to Shamash, and that this was later incorporated with a didactic poem in praise of the Torah of Yehweh. The older song consists of two strophes, each composed (originally) of a tetrameter quatrain followed by a trimeter couplet. After verse 3 a scholiast of literalist habit thought it necessary to explain the bold personification of the poem by inserting the tame explanation: "No speaker, and no words—their voice is not heard." The concluding couplet of Strophe II is imperfect as it stands, and I have ventured a reconstruction of the parallelism by repeating the words: "his going forth and his circuit," an addition which seems required by sense and metre alike.

The added verses of the Psalm are in pentameter and consist of a sixfold eulogy of the Torah. The combination of the two poems, evidently carried out to save an ancient and beautiful hymn for liturgical use, is not inartistically effected. The idea is that just as the firmament without the sun is dark and meaningless, so is the human heart empty without the presence of the enlightening law of God.

Our concern is only with "The Song of the Sun," which is in fact a very precious survival from the earlier worship of Israel. Dr. Peters has compared it with a fragment from the Library of Ashurbanipal commencing: "Shamash, king of heaven and earth, he directeth all things above and below."

*Translation*

The-heavens are-telling the-glory-of 'El,  
 And-the-work-of His-hands the-firmament proclaimeth.  
 Day unto-day bubbleth-forth speech,  
 And-night unto-night uttereth knowledge.  
 In-all-the-earth hath-gone-forth their-voice,  
 And-to-the-bound-of the-world their-speech.

*Strophe II.*

Therein for-the-Sun is-set a-tent,  
 And-He like-bridegroom goeth-forth from-His-canopy,  
 Exulteth like-a-hero to-run His-course;  
 From-the-bound-of the-heavens is-His-going-forth and-His-circuit.  
 Unto-their-bounds (His-going-forth and-His-circuit),  
 And-nothing is-hid from-His-glow.

## 2. THE SONG OF THE THUNDERSTORM (PS. 29)

With less affinity for the mythological, yet quite Vedic in its power, is Psalm 29, "The Song of the Thunderstorm." Yahweh is here the Storm-god, passing, in all literalness, across the land. Though far more sublime, He is as real as Indra, in physical presence, and His Voice, audible to all, is the Thunder. The heralds of His majestic movements are the Storm-angels, elemental spirits like the Maruts of the Veda, who from above the thunder-cloud exalt the majesty of Yahweh in the heavenly Temple. Something of this exaltation the poet himself shares, awed though he must also be. Stanley is not altogether wrong in comparing his mood with that of the boy Walter Scott "who looked up from the heather, and at each flash of lightning clapped his hands and cried 'Bonnie! Bonnie!'" though perhaps the mood is better represented by the youthful Schiller gazing from his tree-top towards the riven sky in awe and admiration.

The body of the poem marks the passing of the storm-chariot, first (Str. I), across the waters of the Mediterranean; then (Str. II) across the mountains of Lebanon, shattering the cedars in its path; lastly (Str. III), over the plains of Bashan eastwards. After this, the poem closes with the Chorus of Men, the human

priesthood, officiating in the earthly Temple, and praising Him Who has passed leaving a blessing behind Him. This is quite un-Vedic. Instead of the usual requests for grass and kine and fruitful fields, there is acknowledgment of praise as due to Him Who gives, first, strength, and then, as His last, best gift, peace. What the Angels know instinctively by faith men get to know by experience. The devastating storm which seems to strip life bare has its uses, and we learn the truth embodied in the lines of the Chartist poet:

My wife, my child, come close to me;  
The world for us is a stormy sea,  
With your hand in mine, if your eyes but shine,  
I care not how wild the storm may be.

But, wife and child, the love, the love,  
That lifteth us to the stars above,  
Could only have grown where storms have blown,  
The wealth and truth of the heart to prove.

In the following translation it is to be noted that two manifest glosses have been omitted, viz.: the words "The God of glory thundereth," in verse 3,—an addition made by some literal minded scribe; and the words of verse 9: "And strippeth bare the forests." The succeeding sentence: "In His Temple all of them say 'Glory'" is, in all probability, the rubrical direction for a great 'Praise Shout.' The metre of the poem is tetrameter throughout.

### *Translation*

#### *I. Angel Chorus in Heaven (Stair-like Tetrastich).*

Yield-ye to-Yahweh, ye-sons-of God!  
Yield-ye to-Yahweh glory and-might!  
Yield-ye to-Yahweh the-glory-of His-Name!  
Prostrate-yourselves to-Yahweh in-the-courts-of His-holiness!

#### *II. The Seven Thunders (Three Tetrastichs).*

##### *i. Over the Sea.*

The-Voice-of Yahweh upon the-waters!  
Yahweh upon the-great waters!  
The-Voice-of Yahweh in might!  
The-Voice-of Yahweh in majesty!



ii. *Over the Mountains.*

The-Voice-of Yahweh shivering the-cedars!  
 Yea,-Yahweh shivering the-cedars-of Lebanon!  
 Yea,-making-leap Lebanon like a-calf!  
 And-Sirion like a-son-of the-buffaloes!

iii. *Over the Wilderness.*

The-Voice-of Yahweh flashing flashes-of-fire!  
 The-Voice-of Yahweh making-writhe the-wilderness!  
 Yahweh making-writhe the-wilderness-of Qadesh!  
 The-Voice-of Yahweh whirling-about the-oaks!

III. *Chorus of Men on Earth (Tetrastich).*

Yahweh above the-deluge seated!  
 Yea,-Yahweh is-seated King for-ever!  
 Strength to-His-people Yahweh will-give!  
 Yahweh will-bless His-people with-peace!

3. SONG OF THE MIDNIGHT SKY (PS. 8)

The eighth Psalm expresses a mood differing widely from that of the twenty-ninth. There is less of emotional exultation and more of reverent reflectiveness. Nature is here revealing the Divine Presence not in the tumult of the thunder and the lightning glare but in the mysterious silence of the starry sky at midnight. At such a time the atheist must needs stand rebuked. Napoleon's query, addressed to his sceptical generals in Egypt, as he pointed upwards to the shining constellations, 'Gentlemen, who made all these?' is hardly needed. Possibly in these later days, when the infinities of time and space revealed by the new astronomy are more overpowering than ever, and when the terminology of 'light-years,' and the rest, has to be called in to express the physical relation of the stars to ourselves, the temptation to say "What is man, that Thou art mindful of him!" with the accents of despair is for some too great to be resisted. But the Psalmist does not intend 'the watchers of the skies' to be repelled. 'Man's place in Nature' is for him not precisely as Huxley defined it in a celebrated physiological essay. There is kinship between the Infinite and

the finite. Man is God's steward, with authority over all the lower world. And, moreover, God *does* visit him:

He shall be My friend and walk here by My side.

It will be observed that I have arranged the poem as consisting of two 7-lined Strophes, each line in trimeter, and the strophes enclosed within a Prologue and an Epilogue. I have ventured upon a different arrangement of the Epilogue from that ordinarily given in order to preserve the parallelism. The very slight emendations of the text consist of the omission of *אשר* in verse 2 and verse 4, the omission of *שמך* in verse 4, and of *שמים* in verse 9. The reasons for these omissions will be understood by the critical student.

### *Translation*

#### *I. Prologue.*

Yahweh our-Lord,  
How-splendid Thy-Name in-all-the-earth!  
Thou-hast-set Thy-glory above-the-heavens.

#### *II. Strophe I.*

Out-of-the-mouth-of babblers and-sucklings  
Hast-Thou-stablish'd strength because-of-Thy-foes,  
To-silence the-enemy and-the-avenger.

When-I-see the-work-of Thy-fingers,  
Moon and-stars which-Thou-hast-ordered, (I say)  
'What-is-man, that Thou-rememberest-him?  
And-the-son-of-man, that Thou-visitest-him!'

#### *Strophe II.*

Yet-hast-Thou-put-him-lower but-little than-the-gods,  
And-glory and-honor Thou-hast-made-his-diadem:  
Thou-hast-made-him-ruler over-the-works-of Thy-hands.

All hast-Thou-set under-his-feet,—  
Small-cattle and-large-cattle, all-of-them.  
And-also beasts-of the-field,  
Birds and-fishes-of the-sea.

#### *III. Epilogue.*

Passing-over the-paths-of the-seas,  
How-splendid Thy-Name in-all-the-earth,  
Yahweh, our-Lord!

## 4. THANKSGIVING ANTHEM (PS. 65)

The recognition of a personal relationship between the God of Nature and the Humanity which represents Nature's topmost attainment must necessarily express itself in formal acts of thanksgiving. If the wonderful catena of the prophet Hosea be true: "I will answer, saith the Lord, I will answer the heavens, and they shall answer the earth; and the earth shall answer the corn and the wine and the oil; and they shall answer Jezreel," then up the ladder let down from the highest heaven man must climb in prayer and praise. This was the thought of the glossator who added to the present Psalm, after the exclamation "O Hearer of prayer," the words "Unto Thee shall all flesh come."

We have in Psalm 65 three separate poems combined to form a liturgical hymn of thanksgiving. First, there is a general *Song of Praise*, in two four-lined Strophes written in pentameter. Next, we have a *Song of the Harvest*, consisting of one five-lined Strophe in tetrameter. Thirdly, we have a *Song of the Flocks*, consisting of one six-lined Strophe in trimeter. It is of course possible that all three poems are the work of one writer and that the variation of strophe and metre is deliberate. The whole psalm concludes with a Praise-shout to which the closing words refer: "Let them shout; yea, let them sing."

The following translation is based upon a text emended in the particulars here enumerated: In Strophe I, line 2, the reading (with the Versions) is *בִּירוּשָׁלַם*, 'In Jerusalem,' instead of *יְרוּשָׁלַם* 'shall be performed.' Between lines 2 and 3 the glosses are omitted: 'Unto Thee shall all flesh come,' and 'Iniquities prevail against me: as for our transgressions, Thou shalt purge them away.' In Strophe II, after line 1, the gloss is omitted: 'The confidence of all the ends of the earth, and the sea of them afar off,' whatever this latter phrase may mean. After line 3 the glosses omitted are: 'and the tumult of the people' and 'the dwellers in the extremities shall fear.' In the Song of the Harvest, line 1, the adverb *רַבָּה* is omitted. In the Song of the

Flocks הרים 'mountains' is read for כרים 'lambs,' in line 5, and כרים 'lambs' takes the place of בר 'grain' in line 6. As above observed the concluding words are regarded as the rubrical direction for a Praise-shout.

*Translation*

*I. Song of Thanksgiving*

*Strophe I (Pentameter).*

To-Thee is-meet a-hymn, O-God, in-Zion,  
And-to-Thee a-vow in-Jerusalem, O-Hearer-of prayer!  
Happy they-whom-Thou-choosest and-bringest-near to-dwell in-Thy-  
courts!  
We-shall-be-satisfied with-the-good-of Thy-house, the-holy-place-of  
Thy-palace.

*Strophe II.*

With-prodigies in-righteousness Thou-answerest-us, O-God-of our-  
salvation;  
Who-establisheth the-mountains by-His-power, being-girded with-  
might!  
Stilling the-tumult-of the-sea, the-tumult-of their-billows!  
With-Thy-wonders the-outgoings-of the-morning and-evening Thou-  
makest-jubilant!

*II. Song of the Harvest*

*(Tetrameter)*

Thou-dost-visit the-earth and-waterest-it, Thou-enrichest-it;  
The-brook-of God is-full-of water.  
Thou-preparest the-grain, for-so Thou-preparest-it,  
Its-furrows to-drench, to-level its-ridges;  
With-showers Thou-meltest-it, its-growth Thou-blessest!

*III. Song of the Flocks*

*(Trimeter)*

Thou-dost-diadem the-year with-Thy-goodness.  
And-Thy-tracks distil fatness.  
Yea, they-distil, the-meadows-of the-wilderness  
And-to-rejoice the-hills gird-themselves.  
The-mountains clothe-themselves with-sheep,  
And-the-valleys cover-themselves with-lambs.

## 5. THE PSALM OF CREATION (PS. 104)

"A single Psalm," wrote Alexander von Humboldt, "the 104th, may be said to present a picture of the entire Cosmos. We are astonished to see, within the compass of a poem of such small dimension, the Universe, the heavens and the earth, thus drawn with a few grand strokes." This Psalm has been compared with the greatest Nature poetry of all time and the comparison only brings out the more strikingly its unrivalled excellence. Breasted has directed attention to the remarkable parallel it presents to the noblest of Egyptian hymns, the great Hymn to Aton, ascribed to Amenhotep IV, 'the heretic king,' but the parallel is all to the advantage of the Hebrew poem. Peters has compared it with one of the earliest of the Gâthas (Yasna 44), but here again the early Persian was unable to attain the consistent sublimity of the Psalm. The atmosphere is not only more monotheistic, but also more hopeful, since the Hebrew dares to feel that beyond death there is, through the presence of the Eternal Spirit, a renewal of "the sorrow-worn face of the earth." It is in this respect that the Psalm transcends the creation story of the Priest Code on which the poem is evidently based. If there is as yet no assured sense of immortality for man, the way is prepared for it, and so the Psalm faces towards the New Testament and is, indeed, what a French writer calls it, an "*Alleluia de la Nature au Christ victorieux*."

The seven Strophes consist regularly of a double quatrain in trimeter, but a considerable number of glosses have crept into the Massoretic text. These will for the most part be detected by the critical student. The list of those excluded in the following translation is as follows:

Strophe I, before line 1, "Bless Yahweh, O my soul," a liturgical prefix.

Strophe II, after line 6, "The mountains rose, the valleys sank down, unto the place which Thou didst appoint for them," a couplet in tetrameter.

Strophe IV, after line 3, "and wine that maketh glad man's heart," inserted to supply an apparent omission. After line 4, "and bread which strengtheneth man's heart," a mere variant of line 3. After line 5, "The cedars of Lebanon which He hath planted, where the birds make their nests," an explanatory addition to the phrase, "The trees of the Lord."

Strophe V, after line 2, "Thou makest darkness and it is night, wherein all beasts of the forest creep forth," a repetition of line 2, and in another metre. After line 8, "O Lord, how manifold are Thy works, in wisdom hast Thou made them all," a liturgical exclamation.

Strophe VI, after line 4, "There go the ships (nautili?); there is leviathan whom Thou hast made to play with him," a gloss explanatory of "living things small and great." Omit טוֹב after line 8, as making the line too long.

Strophe VII, after line 2, "and return to their dust," a reminiscence of Gen. 3, 19. After line 6, omit verses 32, 33, 35, which are liturgical additions. The resultant text yields the following arrangement and translation.

#### *Translation*

##### *Strophe I: God Creator of Light and the Elements.*

My-God, Thou-art-great exceedingly!  
 Glory and-honor hast-Thou-endued!  
 Putting-on light like-a-mantle,  
 Spreading-out heaven like-a-tent!

Who-built in-the-waters His-stairways:  
 Who-set the-clouds for-His-battle-car,  
 Making His-messengers the-winds,  
 His-servants the-fire and-the-flame.

##### *Strophe II: Stablisher of the Earth.*

Who-settled the-earth on-its-bases,  
 That-it-move-not for-ages for-ever,  
 The-abyss like-a-garment its-covering;  
 O'er-the-mountains the-waters stand.



From-(the-voice-of) Thy-chiding they-flee,  
From-the-voice-of Thy-thunder they-hurry.  
A-bound hast-Thou-set that-they-pass-not.  
Nor-return to-cover the-earth.

*Strophe III: Giver of Waters.*

Who-sent freshets into-the-gullies;  
Between the-mountains take-they-their-way,  
Afford-drink to-all-beasts-of the-field:  
The-onagers break-there their-thirst.  
The-fowls from-the-sky settle-down,  
From-among the-branches utter-their-song.  
Who-watered the-mountains from-His-chambers-above;  
From-its-outburst the-earth shall-be-sated.

*Strophe IV: Creator of Vegetation.*

Who-produced the-grass for-the-cattle,  
And-plants for-the-labor-of man,  
To-bring-forth bread from-the-earth,  
To-make-shine (man's)-face with-oil.  
The-trees-of the-Lord shall-be-filled;  
For-the-stork the-pines are-her-home,  
The-mountains, the-lofty, (are)-for-the-goats,  
The-rocks a-strong-fort for-the-conies.

*Strophe V: Creator of the Luminaries.*

Who-made the-moon for-seasons;  
The-sun knoweth his-going-down.  
The-young-lions roar for-their-prey,  
To-entreat from-God their-food.  
The-sun breaks-out, they-assemble,  
And-within their-lairs they-couch;  
Then-man goeth-forth to-his-task,  
To-his-labor until the-dusk.

*Strophe VI: Maker of Animal Life.*

Full-is the-earth of-Thy-creatures;  
Yonder-sea-(also) great and-wide;  
There-(are)-creeping-things yea,-without number,  
Living-things small with-the-great.  
All-of-them to-Thee look-in-hope,  
That-Thou-give-them their-food in-its-time;  
Thou-givest to-them and-they-gather-it:  
Thou-openest Thine-hand, they-are-satisfied.

*Strophe VII: The Lord, the Life-giver.*

Thou-hidest Thy-face, they-are-troubled,  
 Thou-withdrawest their-breath, they-expire,  
 Sendest-back their-breath, they-are-made,  
 And-renewest the-face-of the-ground.

The-glory-of the-Lord is-for-ever:  
 The-Lord shall-rejoice in-His-works.  
 Sweet-is unto-Him my-musing;  
 As-for-me, I-rejoice in-His-works.

## CONCLUSION

With the feeling that the Psalms, restored so far as is possible, to their earliest form, provide their own best commentary I forbear to dwell upon beauties which I trust have become obvious, even in the above imperfect transcription. It is the highest testimony to the real poetic inspiration of the Hebrew Psalms that they have twined themselves into the thoughts and imaginations and religious experiences of men beyond recall, and despite all distortion in translation of form and meaning. It is tempting to reflect upon the results of this influence even in that part of our literature which deals with the poetry of Nature. Mrs. Browning's line "Earth's cramm'd with Heaven, and every common bush afire with God" is surely the result of familiarity with the Hebrew muse rather than the Greek. The same may be said of Wordsworth's lines:

Listen, the mighty Being is awake,  
 And doth with His eternal motion make  
 A sound like thunder everlastingly.

Addison's "The spacious firmament on high" is but one attempt, among many, to render our 9th Psalm, and Shakespeare is under the spell of the same poem when he writes:

See how the morning opes his golden gates,  
 And takes her farewell of the glorious sun!  
 How well resembles it the pride of youth,  
 Trimm'd like a younker, prancing to his love.

One might extend the list well nigh limitlessly, but there is no need. One further influence, however, remains to be remarked.

Until the mid-nineteenth century, when the teachings of Darwin gave a new poignancy to the conception of Nature as at one with the human spirit in its upward struggle through pain and sacrifice, the Nature poetry of the world was for the most part imperfect. Nature seemed to most too orderly and serene to be participant in the sufferings and passions of mankind except through an imagined sympathy. Tennyson may be regarded as almost the first to see in Nature the same problem of evil and loss which made the riddle of humanity so hard to read. Nature 'red in tooth and claw,' shrieks against any facile creed, and to 'follow Nature' is harder than the Stoic dreamed. To complete our appreciation of the poetry of Nature we must uplift Nature herself to those shining circles which sing the song of Redemption around the Lamb "slain from the foundation of the world." He Who opens all the seals of the mystery of God adds the note, hitherto missing, which makes the music of Nature part of the eternal melody. It is in this apotheosis of Nature in the Cross that we reach the desired climax. There is no real cessation of Hebrew song short of this point. The harp of the Psalmist was only laid aside in times of national disaster in order to catch the higher strain. It sounds again in the songs of Zacharias, of the Blessed Virgin, and of Simeon. It gathers force as apostles and prophets learn in "the groaning of all creation" to realise the fuller meaning of the drama of Calvary. It reaches a culminating point in "the revelation of the things that are" and we hear from the voice of the Four Living Ones the Choric Ode which is Nature's 'Adoration of the Lamb':

Worthy is the Lamb that hath been slain,  
 To receive the Power, and Riches, and Wisdom,  
 And Might, and Honor, and Glory, and Blessing.  
 Unto Him that sitteth on the Throne,  
 And unto the Lamb,  
 Be the Blessing, and the Honor,  
 And the Glory, and the Dominion,  
 For ever and ever. Amen.

In such a vision, in such a 'Benedicite, Omnia opera,' the faith of the Creator in His work is vindicated. The Divine Passion is satisfied, after long travail of creation. God, the Father of all, speaks to that child of His love who is Nature's topmost height, of new possibilities of communion:

And to that happy world where once we died,  
Descending through the calm blue weather,  
Buy life again with our immortal breath,  
And wander through the little fields together,  
And taste of love and death.

## AN ANGLO-CATHOLIC SAINT, 1637-1711 A.D.

By CAROLINE FRANCES LITTLE, Brooklyn, New York

### I

Ken, the confessor meek, abandoned power,  
Palace and mitre; and Cathedral throne;  
(A shroud alone reserved), and in the bower  
Of meditation hallows every hour.

In that era of Puritan fanaticism and frenzy, when the black pall of Protestant domination overspread the Church in England, there shines against the background of treachery and heresy, like stars against a midnight sky, many a loyal and faithful Catholic, as Charles the First, Laud and his chaplain Jeremy Taylor, and Morley; but the star of greatest magnitude was Thomas Ken, Bishop of Bath and Wells. Even Macaulay, that brilliant but untrustworthy historian, was forced to admit that, save for some human infirmities, he was the nearest approach to sainthood that the world has ever known. "Why is it," asks Adams, in his life of Ken, "that in the gallery of English Churchmen, he stills holds a foremost place? Because he lived the saintly life of a true Bishop—of a servant of Christ—of a man who acknowledged conscience as the supreme guide of his every action. Even the world could not refuse him the tribute of its reverence and admiration." Bowles, in his voluminous biography, says "Go and learn Christian meekness and kindness, joined with inflexible integrity; go learn humility, resignation and charity at the grave of Thomas Ken." When this priest himself stood beside that grave, more than a hundred years after the Prelate's death, he held in his hand Ken's own Greek Testament, which always opened at the fifteenth chapter of Corinthians, and which the saintly man had been accustomed to carry in his bosom.

All large hymnals, in use by the Church, as well as by the denominations outside, contain Ken's well-known morning and evening hymns. For nearly two centuries they have been loved and sung by thousands, who never thought of him, or if they knew his name, were ignorant of his life and character. Their simplicity appeals to everyone. The Doxology which closes them is known all over the world.

Praise God from Whom all blessings flow,  
Praise Him all creatures here below,  
Praise Him above, ye heavenly host,  
Praise Father, Son and Holy Ghost.

The keynote of Ken's life was to do all for the glory of God, regardless of personal consequences. His letters usually began "All glory be to God," and closed "God keep us in His holy fear, and make us wise to eternity." He lived through the most stirring times in the history of the Catholic Church in England. A little boy when Archbishop Laud and King Charles were martyred, he then passed through the unspeakable horrors of the Cromwellian rule, when the very air was permeated by the theology of Milton, who first suggested the execution of Charles; he stood by the deathbed of Charles the Second, and on the scaffold of his son, the Duke of Monmouth; he outlived James, also Mary and William, not dying himself until during the reign of Queen Anne.

His life naturally divides itself into three parts: from his birth, 1637, to his ordination, about 1662; from that date to his deprivation by William and Mary, 1691; while the third period covers those years after he was driven from his diocese, to a life of poverty and dependence, until 1711, when he at last rested his head, whitened with age and suffering, on the icy bosom of death. This wonderful, gifted preacher, whom crowds flocked to hear, whom James considered the greatest of the Anglican divines, was silenced for some twenty years by the arbitrary ruling of a Protestant dynasty!

Thomas Ken, son of Thomas Ken, attorney at law, in Furnival's Inn, Holborn, was born in July 1637 at Little Berkham-



stead, but his mother dying when he was only four, he was brought up by Anna, a half sister, much older than himself. She was the wife of Isaak Walton, the famous "Piscator," author of the *Complete Angler*. When danger threatened the Church Walton removed his family to a cottage,<sup>1</sup> which he owned near Stafford, and with him Canon Morley found a refuge. It was in 1647 that the illegal Parliament sent the Protestant visitors to Oxford to compel everyone "to take the covenant," and acknowledge its jurisdiction. How grandly the confessors' answer rang out! "We will take no Presbyterian covenant, for we belong to the Episcopal, Apostolic Church of England!" Jeremy Taylor, Canon Morley, and others were expelled with personal violence, and told that if they were found within five miles of the city they would be put to death. The use of the Prayer Book was forbidden, even in private houses; but we know that in Isaak Walton's home, the large octavo, splendidly bound book was in constant use, and nearly two hundred years after it was in the possession of Dr. Hawes. The death of Ken is recorded on a fly leaf. It was determined to wipe out Episcopacy, and Christmas was kept as a fast, while Ash Wednesday was observed as a feast; and the descendants of the Puritans still strive to tear down the Church, and the Apostolic barriers that shut them out of it.

In the cottage of Walton, with Kenna, his wife, their child, and her young brother Thomas Ken, Canon, afterwards Bishop, Morley found safety. He continued to wear his square cap, although the Puritans had forbidden it; it is said that they scorned it because it was square, and they hated the Sacred Wafer because it was round, as do some priests today; but why they condemned custard it is hard to say, and one clergyman was ejected from his living on account of partaking of it.

<sup>1</sup> To admirers of Izaak Walton it will be good tidings that the cottage at Shallow-ford is to be preserved as a shrine. A plan to restore the quaint little house on the Trent had been proposed by the Mayor of Stafford, Walton's birth-place, but the response was not encouraging in England; however, the United States will assist in raising the funds.

Probably through Morley's influence Ken, now a remarkable lad of thirteen, was entered as a pupil in the Wykeham foundation at Winchester, in 1650. Here he formed a life-long friendship with young Francis Turner, afterwards Bishop of Ely, and one of the Non Jurors; they cut their names on a buttress of the wall, where they have often been deciphered. When about twenty he was admitted to New College, Oxford, and here he formed a permanent friendship with Lord Viscount Weymouth, a student, whose home at Long Leat became in later years his refuge. Ken's great musical ability found scope in a society of college men, who sang and played different instruments, although the Puritans forbade music. It is said that he played not only the lute, his favourite companion, but also the organ and viol, and he had a fine voice. An old club-record says, "Ken Jr. sings his part." In 1662 he took his degree, and Holy Orders soon after; he might have done so earlier, but evidently waited for the Restoration. The death of Cromwell, and the return of Charles the Second brought life back to the Church. Of Cromwell it has been said, "If ever there were a man whose life and death might seem to fulfill the idea of a compact with the powers of darkness it was he." One would think a hatred of the word Protestant would be burned into the hearts of the English-speaking race. Canon Morley, the family friend of the Kens, returned from the Continent with the Stuarts, and was made Bishop of Winchester.

The second part of Ken's life begins with his election to a fellowship in the school at Winchester where he had spent his youth. His sister had died but Isaak Walton came to live there, passing the greater part of his time with the Bishop. Ken prepared a Manual for the use of the boys, the need of which he had experienced himself, and for it he composed his noted morning, evening, and midnight hymns. The pupils were expected to sing one when they arose, and the other at night before going to rest in their little boarded beds. The fourteen

stanzas of the morning hymn are seldom given, but the following is one of those omitted.

I wake, I wake, ye heavenly quire,  
May your devotion me inspire,  
That I like you my time may spend,  
Like you may on my God attend.

The hymn to be sung, if awake, at midnight was so spiritual it never became popular as it should have been. He adapted his evening one to an old air by Tallis, who had been an organist during parts of four reigns, beginning with Henry the Eighth. He always, himself, sang these hymns to the lute, rising early to give glory to God, as the Psalmist said, "Awake lute and harp, I myself will awake right early." The Manual contained Christian instruction, and prayers, and was of great value.

While at the school he did, without compensation, much for St. John's in the suburbs, and converted and baptised many Anabaptists. He was soon made Prebendary in Morley's Cathedral, and offered two livings, the second of which he promptly declined, saying that he had enough, and his conscience would not permit him to retain both places. After receiving a Doctor's degree, in 1679, he began to be distinguished for his great pulpit eloquence. Pepys, in his diary, speaks of his impressive oratory. His one trip to Rome, with his nephew Isaak Walton, Jr., an artist, soon to take Orders, was not with the hope of receiving a Cardinal's hat, but merely to see the Papal jubilee. Ken was so true a Catholic and a celibate that the Romanists thought that they could win him. Hence the Duke of York was willing that he should be sent, upon his return, as chaplain to his daughter, the Princess Mary, who had married William of Orange. The firm stand that he took there in Holland, in compelling Count Zulestein to marry her maid of honor, Jane Worth, so infuriated William that he never forgave him, and Ken soon gladly returned to England, where he was appointed one of Charles' chaplains. One time when he was to preach at Whitehall, Charles left his courtiers, saying,

"I must go and hear Ken tell me of my faults." The king requested him to accompany an expedition to Africa, but returning to Winchester in six months he found that his brother-in-law, Isaak Walton, had died during his absence, at the age of ninety.

About this time Ken showed the nobleness of his character, which the Dean of Winchester failed to do. The king on a visit there stayed at the Deanery, and Ken was requested to permit Nell Gwynne to be at his house. With a flash of righteous indignation he cried, "Not for a kingdom"; but when fearlessly he began to explain his attitude to the king, Charles replied, "Odds fish, I am not good myself, but I respect it in others." The fawning Dean received her, but not to his advantage. Soon after, the Diocese of Bath and Wells became vacant, and the smiling Dean went for his reward, and Charles exclaimed, "Odds fish, who shall have Bath and Wells, but the little fellow, who would not give poor Nelly a lodging"; then he added gravely, "I intend the Bishoprick for Dr. Ken, and it is my own special appointment." This was a great surprise to Ken, and he wrote in one of his poems,

Amongst the herdsmen, I, a common swain,  
Lived, pleased with my low dwelling on the plain,  
Till up, like Amos, on a sudden caught,  
I to the pastoral chair, was trembling brought.

He was consecrated on St. Paul's Day, 1685, at the age of forty-eight, and his boyhood friend, now Bishop Turner, assisted Archbishop Sancroft and others, in the laying on of hands; while another Wykeham schoolmate preached the sermon. Ken had given so much away in charity, that he was obliged to borrow money in order to purchase his Episcopal outfit; this was the only debt he ever incurred, and he denied himself even his charities until it was paid. It was customary for a new Bishop to give a great dinner, this he did not do; and in Dugalis's history of St. Paul's Cathedral is the following item: "January 26th, among the contributors, Dr. Ken, Bishop, in lieu of his consecration dinner and gloves, 100 pounds."

Eight days after this Charles was seized with apoplexy, and for three days and nights Ken pleaded and prayed with him; even Burnet, never just to him, wrote that he spoke like one inspired. He removed the bold Duchess of Portsmouth from the room, inducing the king to send for the queen, and beg her pardon for his gross neglect. Charles declared that he was penitent, and so was absolved, but he would not receive the Blessed Sacrament, although all was in readiness. People are familiar with the account of the dismissal of everyone by the Duke of York, and of the admission by a secret door of a Papist priest, Huddleston by name, who received the king into the Roman section of the Catholic Church. The last words of the Merry Monarch, "Don't let poor Nellie starve," were characteristic of his life and thought.

## II

To him is reared no marble tomb,  
Within the dim Cathedral-fane,  
But some faint flowers of summer bloom,  
And silent falls the winter rain.

When James the Second ascended the throne, he showed his respect for Bishop Ken by appointing him his right-hand supporter at the coronation, Crew being upon his left. His popularity was rapidly increasing, and he devoted himself to his Diocese. He was tireless in ministering to the poor, establishing parochial schools, and lending libraries, supplied with useful books. On Sundays, if at home, he had twelve poor men or women dine with him at the palace, talking cheerfully with them, and giving them whatever food was left to take away.

After the battle of Sedgmore and the capture of the Duke of Monmouth, his uncle, the king condemned him to be beheaded. Although Bishop Ken was doing all in his power to relieve the sufferings of his followers, yet James, not questioning his loyalty, appointed him with Turner and others to minister to the Duke in his cell and upon the scaffold. The heart of the unfortunate young man was hardened, and notwithstanding Ken

pleaded with him to repent, yet he denied that any of his misconduct was sinful, so he was compelled to refuse him the Blessed Sacrament. But standing by him as he died, he prayed with Bishop Turner and others, "God accept your repentance; God accept your imperfect repentance; God accept your general repentance." It was our brave Bishop who at this time stopped the brutal Kirk's cruel executions of the Duke's followers, telling him that they were entitled to a trial, and to continue it was actual murder.

The first day that he was to preach, as Bishop, at the Royal Chapel, he took his text from Daniel, X, 11th. "Never," he said, "any young nobleman entered a court with a nobler resolution, and that was to live in the king's palace as an ascetic and saint, as well as a courtier. When duty to God and obedience to the king stood in competition, though it was an inexpressible grief to the goodman, yet he obeyed God." Great was the sensation caused by the sermon, and James was informed, who then summoned the fearless Bishop to his closet. This was the answer that he received, "If your Majesty had not neglected your own duty of being present, my enemies had missed the opportunity of accusing me," and the king said nothing further.

Ken was now at the height of his popularity, and crowds flocked to hear him preach a Lenten course, at Ely Cathedral, upon the Catechism, which afterwards became one of his important books. He was eloquent, persuasive, and brilliant. One Passion Sunday, when he was to preach in the afternoon, at the Royal Chapel, many, before the morning service was over, rushed in, eager to obtain seats for the later one. Evelyn says in his diary that the latter part of the service could hardly be heard, nor the Sacred Elements be distributed; and the Chapel was filled to overflowing before the Royal party arrived at the proper time.

Ecclesiastical and political clouds began to gather upon the horizon, culminating in the just refusal of the Archbishop and six others to obey the king's command, to have read in the



Churches, "Liberty of conscience to all." They presented a petition to James which infuriated him, but when he threatened them, Ken replied "God's will be done." All are familiar with the account of how the seven faithful Bishops were committed to the tower, where, previously, for so long a time Laud had been imprisoned. The excited populace rushed to the water's edge as they embarked on the barge, cheering them; and when they reached the Traitor's gate, the soldiers knelt for their blessing. The trial was appointed for St. Peter's Day, and when they were acquitted, shouts of joy rang through the streets. The rejoicings were continued through the night, bonfires were lit, windows illuminated with seven candles, and a medal was struck off, with a picture of Sancroft in the centre, surrounded by his six Bishops. "This is treason," cried the angry king; but the holy Prelates hastened to the Chapel, pouring out their souls in thanksgiving. The epistle for the day was an account of St. Peter's deliverance from prison. Thus James played his last card and lost.

Bishop Ken gladly returned to his Diocese, but while absorbed in his work political affairs grew darker, until finally the king fled to the continent, having sent his wife and infant son previously. Ken was not one of those who had sent for William and Mary, but doubtless Bishops Compton and Trawlany were implicated in the invitation. Ken, thinking that only a regency would be established, was willing to welcome them; and when it seemed as if James had really abdicated, and a vote was taken in the House of Lords, he with a minority voted for Mary, and against William being associated with her, but the majority won. This was his last appearance in the House, and his last vote. When it was demanded that all take an oath of allegiance to the new rulers, he and many others refused. Having taken an oath to James, they could not during his life take a different one. William had no legal right, and he was a Protestant, "his religion," it is said, "being a mixture of fatalism and Deism." A year of grace was allowed but at the end of it the Archbishop,

Ken, and many other Bishops and Priests refused to comply. Queen Mary, forgetting how our Bishop rescued her from enforced attendance at schismatic services in Holland, and at her request brought about the marriage of her maid of honor, said "Dr. Ken wishes us to make a martyr of him, but we will disappoint him." She finally ordered him out of his Diocese, and he obeyed. He took with him his shroud, his books, a silver coffee-pot, a silver watch, and a "sorry, white horse." His entire property amounted to only seven hundred pounds, for in his six years as Bishop, he had spent for the relief of others almost his whole income. Temporarily he went to his nephew's rectory; then at the earnest request of his college friend, Lord Weymouth, he accepted a home with him at Long Leat, selecting the poorest suite, in the upper part of the house, and giving to him his seven hundred pounds. Weymouth allowed him twenty pounds a quarter, insuring him an income equal to four hundred dollars a year. If given to him all at once, he would have immediately spent it for the needs of others.

Thus was silenced, for the rest of his life, which was about twenty years, the great and gifted Bishop, the spiritual guide of many souls, the brilliant apostolic Prelate, because unlawfully Protestants were ruling the Church of God. He, knowing that the Catholic Church had consecrated him a Bishop, believed that the State had no right to deprive him, and he, very properly, signed his letters "Thomas Ken, deprived Bishop of Bath and Wells."

Dr. Beveridge was appointed by William and Mary for the position, but he refused; and finally Dr. Kidder, a Broad Churchman, at Mary's command, unlawfully took possession of the Bishop's palace. It was Ken's greatest grief that his dear flock was to be under this man, whom he always wrote and spoke of as "a latitudinarian, and *traditeur*." The holy man never complained of his own lot, or tried to subvert the government, nor was he ever concerned in any plots. His now quiet and uneventful life was spent in devotion, in writing religious poetry,

in visiting the schools that he had established, and sometimes addressing his devoted people upon the village greens. The Diocese was only twenty miles from Long Leat, and he rode about on his "sorry horse" until it died; then with staff in hand he walked the distance while able to do so. Later he was urged to buy another, which was lame, but the intruding Bishop drove in his coach, with his fine horses. Kidder committed the great sin of ordaining sectarian ministers to be priests, when it was doubtful if they accepted the true Faith. Bishop Ken had been particular to lay hands suddenly on no man, and this was an additional sorrow, for he knew what a grave error it was to bestow Holy Orders on a Dissenter, holding to his heretical belief.

Kidder always felt that he had done wrong in taking the Diocese, and after some years he met with a violent death, for a chimney of the palace fell upon him and his wife, in the great wind storm of 1703. In the same tempest Bishop Ken was wonderfully preserved, for a beam fell to within half an inch of his head, while staying at his nephew's rectory.

The sufferings of the deprived clergy and their families had been very great, and Ken begged money for their relief. Because of this charity he was summoned by the rulers, and although ill he went, attired in his patched and threadbare Episcopal dress. In answer to the insolent query if he had been guilty of this deed, he replied bravely, "Thank God, I did." Two of the cases were the widows of priests, one with seven children, and the other with six. After some unpleasant experiences he was allowed to return to his quiet life. A priest, by the name of Harbin, was chaplain at Long Leat, and with him Ken found companionship, as they walked about the beautiful gardens, talking upon sacred themes, so dear to their hearts.

The death of William, following upon that of Mary, brought Princess Anne of Denmark to the throne; and the Diocese of Bath and Wells being vacant, because of Bishop Kidder's tragic end, she offered it to Dr. Hooper, who reminded her of his

friend Ken. She gladly requested him to return to his own Diocese, but he declined, pleading ill health, resigning in favour of Dr. Hooper, who was orthodox, and a safe guide for his dear people. After this he signed himself, "Late Bishop of Bath and Wells."

When there was too much gaiety at Long Leat, the saintly man was wont to visit two elderly women, who had withdrawn from the world, devoting their lives to the poor. Doubtless in many a soul the need for the Religious Life was being felt; and even in the reign of Charles the First, Nicholas Farrar had established that haunt of peace, Little Giddings. Queen Anne granted Bishop Ken an annuity of two hundred pounds a year, and so Bishop Hooper persuaded him to dress in a manner more befitting his station, which he now could afford to do. He had become a great sufferer, and in 1710 he tried the hot baths at Bristol, but found no relief. In November, while visiting a friend, he was seized with a stroke of paralysis, and dropsy set in, but in March, although not fit for the journey, he was anxious to try the waters at Bath; so his hostess sent him in her carriage to Long Leat first, and after arriving he became rapidly worse. Dr. Merewether and Dr. Bevison found the case hopeless, and when they told him, he said "God's will be done." As he felt the Angel of death approaching he put on his shroud, which had been ready for so long, and sank back upon his pillows. He tried to leave some messages, but could not be understood, and with the words "Laus Deo" on his lips, his pure soul took its flight to God. Like Enoch, this saint had walked with God in a straight path from the cradle to the grave, "and he was not, for God took him." He died between five and six in the morning of St. Joseph's Day, Tuesday, March 19th, 1711, in his seventy-fourth year. He was buried two days after at sunrise, as he had requested, under the chancel window, outside of the Church at Frome, Selwood. The weeping school children followed the mourners, and at the moment

the grave was filled, the sun arose, and they at once began to sing his hymn,

Awake my soul, and with the sun.

No monument, not even his name marks the grave, and an iron grating, coffin shaped, surmounted by a recumbent crosier and mitre are all. Some memorial windows were placed in churches for him, and in 1844 some kindly people enclosed the grave with a Gothic, iron railing. Countless thousands have visited that nameless grave, for as Lord Houghton wrote in his poem, after going there,

But precious tradition keeps,  
The fame of holy men;  
So there the Christian smiles or weeps,  
For love of Bishop Ken.

It is strange that the epitaph he wrote for himself should not have been used. In his biography, Bowles gives a fac-simile of it in the Bishop's handwriting. "May the here interred Thomas Ken, late Bishop of Bath and Wells, uncanonically deprived for not transferring his allegiance, have a perfect consummation of bliss both in body and soul at the Great Day, of which God keeps me always mindful."

A friend having left him a legacy shortly before his death, he was able to leave gifts to relatives, and the poorer of the clergy. In his will he thus confesses his faith: "I die in the Holy, Catholic, and Apostolic Faith, professed by the whole Church before the disunion of East and West, more particularly, I die in the communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations." This will was sealed with the ring Isaak Walton left him, which had been bequeathed him by the noted Dr. Donne. It was a small Figure of Christ on the Cross, and Ken willed it to his nephew, Isaak Walton, Jr., and he too sealed his will with it. Among the Bishop's bequests he says, "I bequeath my little patin and chalice gilt to the parish where I am buried, for the use of sick persons." More than a hundred years afterwards this was still religiously preserved.

The fact that he always kept his shroud with him, and put it on himself when he was dying, would seem to suggest that he wore some penitential garb, which his humility wished to conceal; a rough garment or a knotted rope, but it is not so intimated in his biographies. Yet it is known that he was an ascetic and a celibate, and while his health permitted he, like Bishop Morley, ate but once in twenty-four hours; also allowing himself but "one sleep," rising at whatever hour he awakened, and at once singing his morning hymn to his lute, even before he was dressed. Thus obeying the Psalmist, who said, "*Sumite psalmium, et date tympanum psalterium jecundum cum cithara.*" As his health failed he must have been forced to curtail some of these austerities. In a poem Dryden said, referring to him,

He made almost a sin of abstinence.

Bishop Ken was short and slight, with wonderful dark eyes, and an expression of marvelous sweetness and beauty, both physical and intellectual—a face that none but a saint could possess. An engraving of his best portrait may be found in the *Life* by Bowles, and also in that by Marston. He wore a close fitting cap, and soft, white locks of half curly hair fall over his ears. In thought he was a Catholic, having a very strong belief in the Communion of Saints, and in the nearness of the departed to us on earth. His hymn for the Annunciation reveals his high reverence and regard for the ever Blessed Virgin, as this stanza shows:

Heaven with transcendent joys her entrance graced,  
Next to His Throne, her Son His Mother placed;  
And here, below, now she's of Heaven possest,  
All generations are to call her blest.

As time went by his sufferings increased, and in his sleepless nights of pain, he wrote verses, which he called "Annodynes," saying,

Pain hunting me—I seek the sacred muse,  
Verse is the only laudanum I use,



and in another place,

I feel my watch, I tell the clock,  
I hear each crowing of the cock.  
Sweet ease, Oh whither art thou fled?  
With one short slumber ease my head.

It was his hope to become the hymnologist of the Church; and many of Charles Wesley's hymns were modeled after those of Ken. Wesley's *Revered Heart*, once so popular, is almost transcribed from one of his. He wrote poems for all the Saints Days; the following is from that for St. Stephen's Day.

May I, my God, by faith have sight  
Of Jesus standing on Thy right,  
And ready when the world I leave,  
Me to receive.

Children were fond of the one for Holy Innocents Day, where he pictures the guardian angels coming for their little souls. But his first three hymns were considered the best of his collection. After his death his nephew published four volumes of his writings.

He was a wonderfully gifted man, intellectually as well as spiritually. A Greek and Latin scholar, he added to the ecclesiastical languages, Spanish, French and Italian. His oratory was impassioned, persuasive, elegant, moving people to tears; and his life so humble and holy that his enemies were forced to praise him. Day by day this saint of God mounted higher and higher on the stairway that leads to the pearly gates; and now, although for more than two hundred years he has walked the golden streets of Paradise, can we doubt that his prayers still ascend for the Anglican section of the Catholic Church, once so dear to his heart, and which is hourly beset by foes both within and without? May we not say "Ora pro nobis"?

Bishop Ken still lives in the hearts of God's people, for myriads in the two last centuries have pillowed their heads at night upon stanzas from his evening hymn, and guided their daily lives by the words and spirit of his morning one.

## CRITICAL NOTE

### THE "TESTIMONY" OF II KGS. 11<sup>12</sup>

By SAMUEL A. B. MERCER, Bexley Hall, Gambier, Ohio

In II Kgs. 11<sup>12</sup> (*cf.* II Chron. 23<sup>11</sup>) we learn that the high priest Jehoiada "put upon him (*i.e.*, Joash) the crown and the testimony." It has been customary to interpret this passage to mean that the high priest rested upon the head of Joash the Tables of the Testimony in order that the royal purpose of reigning in accordance with the Covenant might thereby be symbolized. Uncertainty rests with the translation of the word עֲדוּת which some modern scholars, not being acquainted with any such custom (see Curtis and Madsen in ICC on *Chronicles*), wish to make צִדּוֹת and render "bracelets," the insignia of royalty (*cf.* II Sam. 1<sup>10</sup>). But the word צִדּוֹת occurs in this sense only in Is. 3<sup>20</sup>, and why should עֲדוּת have at all been substituted for צִדּוֹת? Moreover, the LXX reading (τὸ μαρτύριον), and the text in *Chronicles* witness to the original עֲדוּת.

What was the testimony (עֲדוּת) here mentioned? In P it is applied to the tables of the Law (*e.g.*, Ex. 25<sup>16, 21</sup>, 40<sup>20</sup>) and to the ark (*e.g.*, Ex. 16<sup>34</sup>, 27<sup>21</sup>; Lev. 16<sup>13</sup>, 24<sup>3</sup>; Nu. 17<sup>4, 10</sup>). It seems very probable that the use of עֲדוּת in II Kgs. has reference to the contents of the laws of the Covenant which in the time of Joash may very well have been preserved on tablets (*cf.* Is. 8<sup>1</sup>), or on a stone, and we may suppose that Jehoiada, the high priest, placed upon the head of the young king tablets or a stone on which were inscribed the laws of the constitution.

Now all this is illustrated by an interesting verse in Gudea, Cylinder A 20<sup>24-25</sup> (see the text in Price, *The Great Cylinder Inscriptions of Gudea*). The passage reads, "Gudea, the builder of the Temple, placed upon his head, like a crown, the

portable-cushion of the temple." On this portable-cushion was placed the "stone of destiny" (A 18<sup>10t.</sup>), which, according to A 1<sup>15</sup>, he placed upon his head. In other words, the laws of the constitution of the temple of Ningirsu at Lagash were borne on a cushion on the head of the king, Gudea, in about the same way in which Joash bore upon his head the testimony (עֵדוּת). Furthermore, Johns in his book, *Ur-Engur, A Bronze of the Fourth Millennium*, Yale University Press, 1920, has shown that in religious services in Babylonia, as well as in ancient Greece, baskets were borne on the heads of certain persons. According to some of the bas reliefs reproduced in this book it is clear that the object on the head is not a basket but a cushion (cf. Plate II). In Greece the sacred object thus carried consisted of garlands and other sacrificial objects. In Heuzey's *Découvertes en Chaldée*, pl. 22 bis, No. 3, a statuette is represented. It bears on its head an object, probably a cushion, and belongs to the reign of the same king, Gudea. The object seems to be a cushion on which the "stone of destiny" referred to on Cylinder A was carried. Herein we have a parallel custom to that referred to in II Kgs. 11—Jehoiada placed upon the head of the young king a tablet or stone on which were written the laws of the constitution, or a part or the whole of the Covenant Code.

## "THE FIVE BEST BOOKS"

The object of this symposium is to present to readers of the *ANGLICAN THEOLOGICAL REVIEW* expert opinion and information about *five* of the best books, in each department of theological learning, which have been published during the past *twelve months*. It is hardly necessary to say that the information here furnished is primarily for the general theological reader. Very technical books are avoided. Reliable information as to some foreign publications is still inaccessible. Nor is the market in a sufficiently settled condition to insure accuracy in quoted prices.

### Old Testament

*The Book of Job.* By Moses Bottenwieser. New York: Macmillan, 1922, pp. 370. \$4.00.

In the masterful way in which Bottenweiser makes the central problem of the Book of Job stand out, and in his skillful handling of the literary problem, the author has written one of the most useful of books on Job.

*Prophecy and Religion.* By John Skinner. New York: Macmillan, 1922, pp. 360.

This is an able book by a first-class scholar on an interesting problem. Skinner has well accounted for the psychological element in the life of Jeremiah. The book consists of Studies in the Life of Jeremiah.

*The Literature of the Old Testament in its Historical Development.* By J. A. Bewer. New York: Columbia University Press, 1922, pp. 452. \$5.00.

Bewer gives in systematic order with copious examples an excellent outline of Old Testament literature in its real chronological order.

*A Neglected Era.* By E. R. Braley. New York: Dutton, 1922, pp. 280. \$2.00.

This is a good and useful discussion of events and ideas in that period which is usually called inter-testamental.

*The Interest of the Bible.* By J. E. McFadyen. London: Hodder and Stoughton, 1922, pp. 307. 7s. 6d.

This book is a good example of the way in which modern scholarship interprets the Bible.

SAMUEL A. B. MERCER

### Dogmatic Theology and Apologetics

*A Grammar of Belief.* By Charles Lemuel Dibble. Milwaukee: Morehouse, and London: Mowbray & Co., 1922, pp. x + 208. Price (paper) \$1.00.

This, the first of "The Modern Inquiry Series," is described by its sub-title as "A Revaluation of the Bases of Christian Belief in the Light of Modern Science and Philosophy." It is expressly designed for college students who need and desire guidance in acquiring and formulating definite convictions in the matter of religion. All the leading dogmatic themes are considered as problems for faith, and the book is in form and substance admirable material for discussion groups. It is commended for such use by seven of our clergy engaged in ministering to college and university students, and is the outcome of years of similar endeavor by its author, a distinguished attorney-at-law. It should have a large circulation.

*Belief in Christ.* By Charles Gore, D.D. New York: Scribner, 1922, pp. x + 329.

When Bishop Gore's first volume of his series on the reconstruction of belief, *Belief in God*, appeared a year ago, it was noticed in this place with the promise that this second volume might be looked for. The interest with which it has been received reminds us of the reception given to his Bampton Lectures on *The Incarnation of the Son of God*, when the controversies excited by *Lux Mundi* were still fresh in men's minds. That was over thirty years ago and before "Modernism" had come upon the stage. At that time the distinguished author was regarded by many as the advocate of doctrinal positions out of harmony with the traditional views. Now, he is hailed as the trusted apologist of orthodoxy. *Tempora mutantur*, etc. His book will appeal to all serious students of Christology.

*Eschatology: Indexes.* By Francis J. Hall, D.D. New York: Longmans, 1922, pp. xii + 318.

This is Vol. X of the author's *Dogmatic Theology*, completing the series begun in 1907. It is Catholic eschatology as distinguished from Roman (whether mediæval or modern) and from the various theories of death and the hereafter which have found expression in Protestant thought, though, as a matter of course, it discloses points of agreement in broad fundamentals common to all these. A noteworthy feature of the book is the manner in which the line between what is strictly *de fide* and what must always be matter for legitimate speculation is drawn. We regard it as a fresh and stimulating discussion of problems which, because they concern final destiny and are closely bound up with the life that now is, have a perennial interest.

*Historic Theories of the Atonement.* By Robert Mackintosh, D.D. London and New York: Hodder and Stoughton (Doran), 1920, pp. x + 319.

By oversight, this volume, the work of a distinguished English non-conformist divine, has not received earlier notice in these columns; for which reason we ask attention to it here. It is at once a valuable critique and a most interesting effort at new construction in the field of dogmatics. Like most orthodox evangelical writers, the author views the doctrine as isolated from that of the Church and the Sacraments, though recognizing the fact that Protestantism has unduly disparaged these.

*Liberalism, Modernism and Tradition.* (Bishop Paddock Lectures, 1922.) By Oliver Chase Quick. New York: Longmans, 1922, pp. vii + 151.

We have marked this volume for special notice in a later issue of the ATR. It is an attempt to set forth the causes for the unorthodox character of some modern Christologies, and concludes with a tentative statement of the empirical data upon which, as he conceives, any sound Christology must be built.

*The Gospel and the Creed.* By Thomas B. Strong. New York: Oxford University Press American Branch, 1922, pp. 16. Price (paper) \$0.35.

The author, the Bishop of Ripon, made this contribution to a discussion of the theme bearing this title on June 20 last at the



Anglo-Catholic Congress. It aims to create a better mutual understanding between Anglo-Catholic and Modernist thought, without compromising the traditional faith.

THEODORE B. FOSTER

### Church History

The outstanding contribution to the literature of Church History in English during the past year is *A History of the Church to A.D. 461*, by B. J. Kidd, Warden of Keble (3 vols., Oxford Univ. Press, 1922, \$19.35). Reflecting Dr. Kidd's well-known industry, learning, and intimate acquaintance with the sources, and abundantly provided with references, these substantial volumes will for long hold an assured place, despite the charge of undue conservatism and of failure to make fullest use of the results attained in Germany by recent historians of both confessions.

*Philosophy and Civilization in the Middle Ages.* By Maurice deWulf. Princeton Univ. Press, 1922, x + 313 pp. \$2.00.

A series of lectures at Princeton in interpretation of mediæval thought and culture in the light of Scholasticism, by an ardent lover of mediæval learning—the distinguished Professor of Philosophy at Louvain.

The most conspicuous ecclesiastical biography of the year is the *Jacques Bénigne Bossuet*, by Ella Katherine Sanders (London: S. P. C. K., 1922, 408 pp., 15s.). A vivid and illuminating portrait of the resolute champion of Gallicanism and his contemporaries, and incidentally an important contribution to the France of Louis XIV. Miss Sanders had already proved herself completely at home in the France of Louis XIV.

In his *Princes of the Church* (New York: Doran, 1922, 326 pp., \$3.00) Sir W. Robertson Nicoll gives us a series of some thirty-five cameo-clear appreciations of distinguished leaders of religious life and thought in Great Britain during the past half-century. These exquisite studies are selected from tributes which appeared from time to time in the *British Weekly*. They

form a portrait gallery of great Christian men of modern days, the choice and treatment reflecting the catholic temper and the profound insight of the author.

On the borderline between Ecclesiastical History and Christian Sociology is William Adams Brown's *Church in America* (New York: Macmillan, 1922, 378 pp., \$3.00)—"a study of the present condition and future prospects of American Protestantism." Dr. Brown was able to make use of a vast mass of material collected during the war, which he seeks to sift and interpret, indicating the readjustments of Protestantism which are called for by denominational antecedents, by past and present environment, and by changing conditions in American life. The book is formidable, just because of its richness of content; but although it is not easy reading it is indispensable to all who care to form an intelligently grounded judgment on the manifestations of organized Christianity in our country, or on the problems which confront it.

P. V. NORWOOD

### History of Religion

- Le Roy, *The Religion of the Primitives*. New York: Macmillan, 1922. Pp. x, 334. \$2.50.
- L. Massignon, *Al Hallaj, martyr mystique de l'Islam*, 2 vol. Pp. 942 + 105 and *Essai sur les origines du lexique technique de la mystique musulmane*. Pp. 301 + 104. Paris: Geuthner, 1922.
- L. R. Farnell, *Greek Hero Cults and Ideas of Immortality*. Oxford: Clarendon Press, 1921, pp. xvi + 434.
- P. Boylan, *Thoth: the Hermes of Egypt*. New York: Oxford U. Press, 1922, pp. vii + 215. \$3.50.
- M. A. Canney, *An Encyclopedia of Religions*. New York: Dutton, 1921, pp. ix + 397. \$10.00.

**Le Roy's** study of the religion of nature-peoples is based on years of patient and sympathetic personal observations. The English translation should be in every Seminary Library and in others. **Massignon's** three volumes are the outstanding work on Islam published last year. It is the work of a Roman Catholic but not of a controversialist. It gives a remarkable

insight into Moslem mysticism and as a side issue provides material for a study of the growth of legends and the value of testimony concerning miracles. **Farnell's** work is a worthy continuation of his monumental work on the *Cults of the Greek States*. It is just as careful and unbiased. It shows that the heroes were deified persons rather than anthropomorphized divinities. **Boylan's** study of Thoth is complete. **Canney's** work is an excellent vade-mecum.

JOHN A. MAYNARD

### Homiletics

The best book of the year in this department is that of Father Bull of the Community of the Resurrection, on *Preaching and Sermon Construction*. For wisdom, for clarity of analysis, for simplicity in treatment, and for rich suggestiveness, it is unsurpassed.

A new edition of Garvie's *A Guide to Preachers*, issued by Doran, is very welcome. This is a classic in its treatment of how to study the Bible, how to study the Gospel, how to preach, and how to meet the age.

The Rev. J. Paterson-Smythe's addresses to the divinity students and junior clergy in the University of Dublin, and later in Trinity University, Toronto, have been published by Doran under the title *The Preacher and His Sermon*. It has in it the "quality of grip" which is the happy title of lecture four.

*That the Ministry be not Blamed* by the Rev. John A. Hutton, D.D., published by Hodder and Stoughton, is a very excellent little book. These are lectures given to the divinity students in Aberdeen, Edinburgh, and Glasgow, in the spring of 1921. Hutton is clearly in the line of the great traditional preachers of Scotland, and has given us a very practical and readable and helpful book.

*Preaching as a Fine Art*, by the Rev. Roland Cotton Smith, is an unambitious but helpful little book, which deals with two subjects—the preacher as an artist, and the artist's tools; it is published by MacMillan.

Of making many books there is no end, and of publishing many sermons there is no end. Most of the volumes of published sermons are not worth the printing. During the year I have read scores of these books, and I can think of only one which is really worth its printing; that one is "The Intention of His Soul" by Hubert L. Simpson, published by Hodder and Stoughton. The author has taken his title from Leonardo De Vinci's statement that "man, and the intention of his soul, are a good painter's paramount objects." This writer rings true, and rings with the real gold of Christian thought. He has something to say, and he says it well. He does not darken counsel with words; but illumines every problem he engages. His themes are fascinating, and his texts fit them. This book is the shadow of a rock in a weary land of pious blaa.

He is not a Churchman, but he is a prophet, and he shows in his preaching very evidently that victory at which he aims, "not of sheltering behind the theological masonry of other days, but of entrenching in a position that he himself has won, and that he is prepared to defend to the last ounce of his strength; "tomorrow," as he says, "please God, we will have gained new and further heights driving the foe before us."

If only our clergy would think more and say less they would, when they went to print, have something more to say, and there would appear then in our pulpits, as Milton said, "other visages, other gestures, and stuff otherwise wrought than we now sit under, oftentimes to as great a trial of our patience as any other trial of patience that they preach to us."

GEO. CRAIG STEWART

## NOTES, COMMENTS, AND PROBLEMS

Dr. Loofs has termed the doctrine of the *communicatio idiomatum* a "Christological monstrosity," and other modern writers have expressed with varying degrees of force and certainty a similar opinion. Much of this rejection of ancient teaching rests upon a misunderstanding of what it implies, a misunderstanding that has existed since the days of Luther. It is not our purpose here to defend the doctrine, or to explain its misinterpretation (for easily accessible treatment of these two points we may refer to Dr. F. J. Hall's *The Incarnation*, pp. 63-65, 176-179); but to bring together some representative statements from the Fathers of the Church and other early sources.

In S. Ign., Eph. 7, we have a foreshadowing of what later writers are to develop more explicitly: "There is one only Physician, of flesh and of spirit, generate and ingenerate, God in man, true Life in death, Son of Mary and Son of God, first passible and then impassible, Jesus Christ our Lord."

Tertullian, a century later, expresses his view more clearly and at greater length. Adv. Prax. 27, "We see plainly the twofold state, which is not confounded, but conjoined in one Person—Jesus, God and Man. . . . The property of each nature is so wholly preserved, that the Spirit" (*i.e.*, the Divine nature) "on the one hand did all things in Jesus suitable to Itself, such as miracles, and mighty deeds, and wonders; and the Flesh, on the other hand, exhibited the affections which belong to it." The context should be read in its entirety. The thought is in advance of its author's day, as Dr. Sanday said (*Christology and Personality*, p. 25), "We might easily suppose ourselves to be reading the Epistle of Leo." In the Latin the resemblance of phraseology is even more striking. In C. C. 14 he gives a short creed-like summary: "having become man, with flesh and soul as the Son of Man. As the Spirit of God, however, and the

Power of the Highest, . . . He who is verily God, and the Son of God." Still more tersely in C. C. 5, "This property of the two states—the divine and the human—is distinctly asserted with equal truth of both natures alike." Here, says Dr. Bethune-Baker (Early Hist. Christ. Doct., p. 144), "the doctrine of the *communicatio idiomatum* is expressed for the first time." We may summarize T's teaching: Each nature was perfect in itself; there is an interchange of properties in the unity of the Person, where interchange is possible, but some of the properties can only appear in one of the natures; thus ubiquity, *e.g.*, belongs to the Divine Nature alone (*cf.* Prax. 23 and Apol. 21).

Orig., c. Cels., IV, 5, "Although the Word which was in the beginning with God, which is also God Himself, should come to us, He does not give His place or vacate His own seat, so that one place should be empty of Him, and another which did not formerly contain Him be filled. . . . It is not necessary, then, for the descent of Christ, or for the coming of God to men, that He should abandon a greater seat."

S. Greg. Thaumaturgus, Hom. IV, "When Thou wert altogether in the incorporeal bosom of the heavenly Father, Thou wert also altogether in the womb of Thy handmaid and mother." Ibid., On All the Saints, "Once, indeed, He descended, and once He ascended, . . . not, however, through any change of nature, but only in the condescension of His philanthropic Christhood; and He is seated as the Word with the Father, and as the Word He dwells in the womb, and as the Word He is found everywhere, and is never separated from the God of the universe."

S. Athan., de Incarn., 17, "Even while present in a human body and Himself quickening it, He was, without inconsistency, quickening the universe as well, and was in every process of nature."

Euse., Orat. in Const., 14, "Nay, at the very time of His intercourse with men, He was pervading all things, was with and in the Father, and even then was caring for all things both in heaven and earth. Nor was He precluded, as we are, from

being present everywhere, or from the continued exercise of His Divine Power."

S. Aug., Ep. 137, 6, "And do we suppose that something incredible is told us regarding the omnipotence of God, when it is affirmed that the Word of God, by whom all things were made, did so assume a body from the Virgin, and manifest Himself with mortal senses, as neither to destroy His own immortality, nor to change His eternity, nor to diminish His power, nor to relinquish the government of the world, nor to withdraw from the bosom of the Father, that is, from the secret place where He is with Him and in Him?" § 10, "The human nature was brought into union with the divine; God did not withdraw from Himself." *de Pecc. Mer. et Remiss.*, I, 60, "He remained in heaven as Son of God, and as Son of man walked on earth; whilst, by that unity of His Person which made His two natures one Christ, He both walked as Son of God on earth, and at the same time as the very Son of man remained in heaven. . . . Whilst appearing as Son of man on earth in the weakness of the flesh, was able to remain all the while in heaven in the divinity which partook of the flesh."

S. Jer., Ep. 59. 5, "Christ was at one and the same time with the apostles and with the angels; in the Father and in the uttermost parts of the sea."

Proclus of Const. expresses the same faith in more rhetorical manner: "The same was in His mother's arms and on the wings of the wind. The same was worshipped by angels and sat down with publicans. The seraphim gazed not on Him, and Pilate questioned Him. The slave smote Him, and creation shuddered. He was nailed on the cross, and the throne of glory was not vacated. He was shut up in a tomb, and He stretched out the heavens like a curtain. He was reckoned among the dead, and He despoiled hell. Here He was traduced as a deceiver, and there He was glorified as holy. O the mystery! I see the miracles, and I proclaim the Godhead. I see the sufferings, and I deny not the Manhood."



S. Leo, In Nativ. Dom., Sermon I, "remaining what He was, and putting on what He was not, He . . . combined both natures in a league so close, that the lower was not consumed by receiving glory, nor the higher lessened by assuming lowliness." Ibid., Ep. 28. 3, the Incarnation "was a stooping down of compassion, not a failure of power. Accordingly, the Same who, remaining in the form of God, made man, was made Man in the form of a servant. For each of the natures retains its proper character without defect; and as the form of God does not take away the form of a servant, so the form of a servant does not impair the form of God." This last statement, from its acceptance at Chalcedon, has a certain ecumenical authority.

Ephrem Syrus, Hymn III de Nativ., like Proclus, presents the antitheses in rhetorical form: "When He sucked the milk of Mary, He was suckling all with life. While He was lying on His mother's bosom, in His bosom were all creatures lying. He was silent as a Babe, and yet He was making His creatures execute all His commands," etc. William of St. Thierry (On the Sacrament of the Altar, chh. 5-8) uses similar antitheses in reference to the Eucharistic Presence: "At one moment the Lord Christ, while He was resting in the tomb, was in heaven and on earth and everywhere, but according to His Godhead; at the same moment of time He was resting in the tomb, but according to the flesh alone; at the same time He was in Hades delivering His own, but according to the soul alone; at the same time He was sitting in heaven at the right hand of the Father, but according to the Godhead alone; and, if we should ask about any one of these things, it must be plainly answered that the Lord Christ did it, but according to the peculiar nature of each substance" (D. Stone, *Hist. of the Doct. of the Holy Eucharist*, I: 300).

To the same effect is the Prayer at the Great Entrance in the Liturgy of S. Chrysostom: "In the grave bodily, in Hades spiritually, as God, with the thief in paradise as on a throne wert Thou, O Christ."

Finally, a somewhat longer and more dogmatically expressed quotation from S. John of Damascus, *de Fid. Orth.*, III. 3, "For the Lord of Glory is one and the same with Him Who is in nature and in truth the Son of Man, that is, Who became man, and both His wonders and His sufferings are known to us, although His wonders were worked in His divine capacity, and His sufferings endured as man. For we know that, just as is His one subsistence, so is the essential difference of the nature preserved. For how could difference be preserved if the very things that differ from one another are not preserved? For difference is the difference between things that differ. In so far as Christ's natures differ from one another, that is, in the matter of essence, we hold that Christ unites in Himself two extremes: in respect of His divinity He is connected with the Father and the Spirit, while in respect of His humanity He is connected with His mother and all mankind. And in so far as His natures are united, we hold that He differs from the Father and the Spirit on the one hand, and from the mother and the rest of mankind on the other. For the natures are united in His subsistence, having one compound subsistence, in which He differs from the Father and the Spirit, and also from the mother and us."

Many passages might be added to those which we have cited (see, *e.g.*, Bp. Gore, *Dissertations*, etc., pp. 98-105; H. C. Powell, *Prin. of the Incarnation*, pp. 274-276; Wm. Bright, *St. Leo on the Incarn.*, note 4), but we have tried only to bring together typical passages from various parts of the early Church and, having done this, rest the matter there. It is for the reader to decide whether this early and universally expressed conception is a "monstrosity," whether it is to be deplored as making faith more difficult, or whether it is an integral part of the doctrine of the Incarnation.

F. H. H.

We note with regret that the *Irish Theological Quarterly*, published by the Faculty of Maynooth College, has been com-

pelled to suspend publication owing to the abnormal conditions in the Free State. The last issue contains an article by P. Boylan on S. Paul's visit to Jerusalem in Gal. II, 1-10, which is the most convincing argument we have read for the identification with the visit of Acts XV. The same issue contains an ingenious article by J. Donovan suggesting that Gal. II, 11 should be translated, "when (reading hote for hoti) Kephas came to Antioch, I resisted him to the face, at the time when he lay under the ban," *i.e.*, of Herod Agrippa.

A. H. F.

Fasciculi LI-LV of the *Dictionnaire d'Archéologie Chrétienne et de Liturgie*, edited by Dom Cabrol and Dom Leclercq, have recently appeared, which carry the work through the letter F. A cursory examination of these parts will indicate the extent of ground covered; we find articles upon the barren fig tree, the end of the world, flowers (as these subjects have been treated in Christian art); fans; flagellation; Fleury-sur-Loire (53 columns); Florentine Mss. (47 columns); fortifications (32 columns); France, archæological and epigraphical material, other subjects being reserved for Gallicanes, 460 columns, in itself a portly volume; frescoes (54 columns); flight from persecution (24 columns); Fulda Mss.; the Thundering Legion; funerals; Fustel de Coulanges. The illustrations are excellent and well chosen, the reproductions of inscriptions are carefully made. Each of the longer articles has a full bibliography.

F. H. H.

Those who may have been perplexed by the developments of modern psychology and find themselves unable to understand and properly evaluate the teachings of Freud, Jung, McDougall, etc., will profit by the article of the Rev. L. W. Grensted in the January number of the *Church Quarterly Review*. The subject is one that we should be informed about for, as Mr. Grensted says, "There can be no question that we are now being

faced with the third, perhaps the final, phase of the debate between 'science' and 'religion.'" He concludes, "As a plain matter of fact the New Psychology has not altered the ultimate metaphysical situation at all."

F. H. H.

"Seeing therefore that they that believe have power for all things, yet have not the unbelievers a single penny," is a quotation, evidently regarded as Biblical, found in at least three Coptic Mss. ("The Life of Abba John Khamé," *Patr. Orient.*, XIV, 362; Budge, *Coptic Apoc.*, p. 83; Budge, *Coptic Martyrdoms*, p. 52). Can any of our readers help to locate the origin of the saying, or give further instances of its occurrence?

F. H. H.

The death of Professor Ernst Troeltsch at the early age of fifty-seven comes as a shock to the world of scholarship. He was a man of the profoundest scholarship, and a most sane and lovable Christian gentleman.

S. A. B. M.

## REVIEWS

*The Literature of the Old Testament in its Historical Development.* By Julius A. Bewer. New York: Columbia University Press, 1922, pp. 452. \$5.00 net.

According to the original plan of the editor of the series of which this book forms a part, namely, *Records of Civilization*, it was intended to publish translations of the most important texts of the Old Testament, grouped topically and edited in such a way as to show both their relation to each other and to that process of development into the work as a whole, by which they found their place in the collection. On account of post-war publishing conditions, a modification was necessary. Professor Bewer's book, however, presents more clearly than originally planned the way in which the makers of the Old Testament drew upon their sources and framed the material into a canon. The editor states that if it prove possible to revert to the earlier plan, the present volume may still stand as an introduction to the whole.

After an Introduction in which Bewer gives in outline a chronological arrangement of the material in the Old Testament, he devotes twenty-two chapters to a detailed discussion of it, beginning with Early Poems and ending with the last Prophets. Then he devotes a chapter to the Canon and Text of the Old Testament. The author follows pretty closely the consensus of scholarly opinion as to the composition, date and authorship of the material in the Old Testament. He offers nothing new, but puts in very vivid form what is expressed rather dryly in the average book on Introduction. At the end of the book is appended a "Selected Bibliography." Of course, in such a list, good books must perforce be omitted. But it is a pity that Bewer did not see fit to include Eiselen's fine, though popular, books on this subject.

There are many places in this work where one may take issue with Professor Bewer in his translation, or at least where Bewer's translations do not seem very fortunate. For example, on page 2, the first two lines of the first bit of translation from Genesis 4 is very weak, if not a misrepresentation. Again, "Bless, Yahweh, the tents of Shem" rests upon an emendation which has been often contested; the famous passage in Job 19 leaves much to be desired, and *bbkr ym* on page 431 may and may not represent the original. Less positiveness would have been more seemly here and in other places.

Such interpretations as those of the problems of Gomer in Hosea, and the number of Israelites in Num. I, and the priority of Nehemiah to Ezra are reasonable, but not as yet final. The author's treatment of Amos' understanding of the essence of religion may likewise be questioned, although his treatment of monotheism and its connection with the Second Isaiah is quite reasonable. It seems to me that Bewer has been unfortunate in some respects in his discussion of liturgical terms in the Psalter. He evidently had not read Langdon's article in the April number of the JRAS, 1921, "Babylonian and Hebrew Musical Terms." And yet in spite of all this, the book seems to me to be most worth while, and very serviceable as an Introduction to the Literature of the Old Testament. In fact, I am ready to recommend it to serious students of the Bible.

SAMUEL A. B. MERCER

*The New Palestine.* By W. D. McCracken. Boston: The Page Company, 1922, pp. 392.

This book with an appreciative Introduction by the late Lord Bryce, and with a dedication to "All Friends of the Holy Land" is an authoritative account of Palestine since the Great War. It discusses its problems, political, economic and racial, and gives an intimate glimpse of the customs of the people of Palestine. It also contains a keen appreciation of the beauty and mystery of the Holy Land. The work is copiously illus-

trated and charmingly written. Although some of the material appeared before in *Asia*, the *International Newspaper*, *The Christian Science Monitor*, and *The Watchman of Israel*, it is a decided advantage to have it here together with other material, for ready reference.

Mr. McCracken has done a splendid piece of contemporary historical work, recording facts and outlining problems. No lover of the Holy Land and its future can be without this authoritative book.

SAMUEL A. B. MERCER

*A Neglected Era.* By Edith Rose Braley. New York: E. P. Dutton and Company, 1922, pp. 280. \$2.00.

The author makes an acceptable contribution to what has been hitherto a somewhat neglected realm of Jewish history—the inter-Testamental period. She divides her work into four parts: The Persian period, the Greek period, the Roman period, and the Developments of the Era. The first three parts are mainly historical, written from a conservative point of view, for example, she places the return of Ezra before that of Nehemiah. The fourth part deals with the Canon of the Old Testament and the Talmud, the School and Synagogue, Legalism, the Parties in Judaism, Hellenism and Judaism, and the Jews and the Romans. An appendix of names, events, and dates and a good index add to the usefulness of a simple and well-written book.

SAMUEL A. B. MERCER

*The System Bible Study or The Busy People's Bible.* Compiled by The System Bible Company, under the direction of J. Wesley Dickson, Chicago, The System Bible Company, 1922, pp. 363 + 723.

This remarkable book has many things to recommend it. It contains valuable information on every person, place and subject in the Bible, it has a good chronological chart of Biblical and Inter-testamental times; all the miracles of the Bible are conveniently collected, as well as all the prayers and parables. It



contains a good modern map of Palestine, a map of Jerusalem, and a relief map of Palestine. It has a splendid collection of recent photographs of the Holy Land. The laws are collected and classified, and so are the prophecies. The four Gospels are paralleled and interwoven, and the teachings of our Lord are arranged according to subject. Then there is a collection of the most used and most loved verses, of memory verses and promises, of angelic sayings, and sayings of Adam and Eve. There is an excellent section on How to Study the Bible, and a fine summary of the inter-testamental history. The whole ends with a section on Character Building and Moral Philosophy.

The whole work has been that of a good many Biblical scholars, and is unique in its usefulness. It will be found exceedingly helpful by students of the Bible, especially by those who have not easy access to a Biblical library.

SAMUEL A. B. MERCER

*Société Asiatique. Le Livre du Centenaire (1822-1922). Paris: Geuthner, 1922, pp. 294. 20 francs.*

This is a noteworthy book, not only for Orientalists but for the public generally who have any interest in the subjects of which it treats. The first 65 pages give in outline the history of this important society. The remaining chapters, thirteen in all, outline the work which has been done by the Society and its members, each of these is written by a specialist in his own field. Probably the greatest interest will be taken in those which treat of Egyptology and Assyriology. There are numerous passages here which one would like to quote at length. In all fields of Oriental research notable work has been done by the members of this Society. Considering the number of Frenchmen who have been leaders in Coptology we regret that a separate chapter has not been given this field; it is treated under Egyptology, here we note one error: "les moines de la Haute-Égypte usaient encore rituellement au XIXe siecle" (p. 70) the Coptic language. The use of Coptic is, of course, universal in the services of the

native Church, and is not confined to the monks. The chapter on L'Islamisme gives a very complete bibliography of the Arabic works issued in France during the past hundred years. We know of no one work which quite takes the place of this and would like to see it set forth in English.

F. H. HALLOCK

*The Boyhood Consciousness of Christ.* By P. J. Temple. New York: Macmillan, 1922, pp. xi, 244. Price \$3.50.

This is a type of book not common from the pen of a Roman writer. The author notes the Christological interest of the present time, an interest which he compares with that of the fifth century. His view, founded on the teaching of the early Church, is "that Christ did not undergo any development in His Divine self-consciousness, that as a Child He was conscious of His Divinity and Divine Sonship, and hence that His words, given in Luke ii, 49, express real Divine Sonship" (p. 22). After an examination of the various interpretations, ancient and modern, the author makes a minute study of the text and context of Luke ii, 49. We are left with the impression that the humanity of our Lord is somewhat slighted in the author's exegesis. There is a bibliography of needless length, 28 pages, for many of the works cited have long lost what little value they may once have had. In fact, the entire book is somewhat repetitious and condensation could have been practiced without loss; but it is the most thorough study of the subject that has come under our notice.

F. H. HALLOCK

*The Psychic Health of Jesus.* By Walter E. Bundy. New York: Macmillan, 1922, pp. xviii, 299. \$3.00 net.

Strauss in 1864 was the first to reopen in modern days the objection made by the Pharisees to the Person and teaching of our Lord. Since then there has been a certain amount of activity in pursuing the objection and He has been termed an ecstatic,

an epileptic, a paranoiac. Dr. Bundy has done an excellent piece of work in reviewing this literature and showing its absolute lack of foundation; it is comparatively little known on this side of the water and he has shown good judgment in quoting at length; the statements that have been made could hardly be accepted in their literal sense apart from direct citation. The author notes the small amount of Biblical support alleged by these writers themselves, they rely mainly upon the Fourth Gospel, and their complete dependence upon *a priori* conceptions. The view is most completely worked out in the four volumes of Binet-Sanglé, who regards our Lord as a paranoiac. The latter part of the present work, wherein our author refutes the views which he has set forth in the earlier part, is much less satisfying. He rejects the Fourth Gospel as an historic source and regards the Synoptics as so "christianized" as to necessitate much sifting of the texts. In his laudable desire to cut away the ground from under the feet of his opponents he goes to needless lengths. There is a full bibliography of works which are mainly German. The typographical arrangement is exasperating.

F. H. HALLOCK

*Belief in Christ.* By Charles Gore. New York: Scribner's, 1922, pp. x, 329. \$2.25 net.

The Modernist critic will feel that Bishop Gore has not fully faced the difficulties which have been raised; but the author is writing for the intelligent layman, confused and perplexed as to what he may still hold of the old Faith, and here he will find much to reassure him. For the greater part of the book Bishop Gore follows along the beaten track in his examination of the New Testament evidence and that of the early Church. A few places seem worthy of especial note, as the insistence that the faith of the New Testament is rooted in the Old and not in any aspect of Hellenism (chap. i), re-emphasizing the belief asserted in the preceding work, *Belief in God*; also the treatment that the

Apocalypses should be mentioned. Perhaps Bishop Gore underestimates their contribution, but there is no over-statement in the assertion that Christ "approximates far more closely in teaching to the prophets than to the later writers of Apocalypses" (p. 309). The chapter on the Atonement presents the subject in a way unsurpassed for brevity and clarity. The concise presentation of the views of Harnack, Schweitzer, Bossuet and Lake (pp. 165-169) is excellent. Mention should also be made of the exposure of Dean Rashdall's misconceptions of patristic theology and Christology. It will be found a most serviceable work.

F. H. HALLOCK

*The Gift of Tongues: A Study in Pathological Aspects of Christianity.* By Alexander Mackie. New York: Doran, 1921, pp. 275. \$2.00.

An extensive survey and study of glossolaly and related phenomena from apostolic days down to the present, with especial reference to the claims of the modern "tongues people." Its conclusions are briefly summarized in the words, "It ought to be a matter of popular knowledge that some states of mind and some states of action which are called spiritual, and which are claimed to be spiritual, are called spiritual and claimed to be spiritual simply because they are unusual. It ought to be a matter of common knowledge that such states of mind and action are the expressions of diseased minds and diseased bodies, that when we are dealing with an extraordinary religious experience we are very likely to be dealing with disease. . . . Historically such religious experiences are practically always associated with anti-moral conduct, and more particularly with transgressions of accepted moral standards in the *vita sexualis*" (p. vii). "There is every evidence pointing to the fact that the tongues in their origin are either a fraud or pathological, or both" (p. 264). "In identifying the tongues movement with holiness, we are identifying with holiness the criminaloid type of mind" (p. 266). "Christendom has waited long and pati-

ently to see whether this thing—this gift of tongues—is of God. It is of sickness, of poverty, of fatigue, of disease, of crime. It is not of God" (p. 275).

There is little doubt that the evidence adduced supports these conclusions: its pages, giving full source-material for the history of the phenomenon (at least in later centuries), are dreary reading save for the specialist in abnormal religious psychology. We may suspect that other evidence exists—it was St. Paul who thanked God he "spake with tongues more than you all," for example. But as William James stated in his *Varieties*, as the principle which he himself followed, such states of mind are best studied in their extreme forms. For the saint, superior inhibitions may check the extravagant and pathological and anti-moral manifestations observable in grosser natures. With St. Paul, for example, the whole "current of his being" was set in a moral direction; and he was greatly concerned, we remember, to recommend to his Corinthian friends the "more excellent way" of love, and to define the "fruits of the Spirit" in ethical rather than psycho-physiological terms. It need not invalidate religion to find it accompanied in subnormal minds with bizarre and grotesque and even immoral phenomena; but it does invalidate religion to identify it, and especially its highest realization, with these phenomena. The author's point is well taken.

FREDERICK C. GRANT

*Apology and Polemic in the New Testament.* By Andrew D. Heffern. New York: Macmillan, 1922, pp. xii + 411. \$3.50.

The posthumous publication of Professor Heffern's Bohlen Lectures for 1915 furnish the latest evidence of an increasingly popular development of NT study. Since E. F. Scott's *Apologetic of the NT* (1907), English and American students have become more and more aware of the existence of an apologetic motive in hitherto unsuspected quarters. Not only in the gospels—it is most readily recognizable in Matthew and John—but even in the epistles this motive is to be found. Polemic has

long been discerned here: indeed, this is obvious to the simplest reader (for example, in Galatians); but apologetic is also to be found, a "defense and confirmation of the gospel."

It is the epistles with which Heffern is most concerned. Taking for granted the exegetical conclusions of B. Weiss and Zahn, he studies particularly the evidence for Gnostic developments in the primitive communities addressed, and concludes that the 'pre-Christian Gnosis' assumed by Bousset and others had *intruded* into Christian teaching in several localities. Gnosticism was therefore not a later, second-century development; nor did it grow up within the Church as a perversion of the Christian faith; it was intruded from outside, even as early as the 50s and 60s of the first century. It was the work of a definitely organized movement of syncretistic character, whose aim was to free the soul from its prison-house of matter through 'enlightenment' or Gnosis. Even in the field of eschatology, or perhaps especially and primarily there, the results of this intrusion are to be seen thus early; for it substituted a spiritualistic, theosophical cult of individual illumination and blessedness for the common Christian hope of the Parousia, the Judgment, and the future Kingdom.

It is a long treatise, and not easy to read, for it is replete with quotations and discussions of the views of other scholars; but the thesis of the lectures seems to be sustained, and will require to be reckoned with by future exegetes.

FREDERICK C. GRANT

*The Religion of Plato.* By Paul Elmer More. Princeton: University Press, 1921, pp. xiii + 352. \$3.00.

The persistence of the Platonic tradition in modern thought, its revival from time to time in modern history, the devotion to Platonism on the part of certain of the profoundest thinkers of today, must be an enigma to many modern, educated men. Their attitude is expressed, *e.g.*, in Professor Robinson's now popular *Mind in the Making*:

Animism is . . . a pitfall which is always yawning before us and into which we are sure to plunge unless we are ever watchful. Platonism is its most amiable and complete disguise (1921, p. 110).

Nevertheless, Plato, like Moses, "from generations of old hath in every city them that preach him," and lacks not, to this day, disciples and defenders. Though misunderstood and underrated by minds of a purely and narrowly 'scientific' turn, Plato's influence remains.

And the reason is not far to seek. As Professor More describes it, "It is this tradition, Platonic and Christian at the centre, this realization of an immaterial life, once felt by the Greek soul and wrought into the texture of the Greek language, that lies behind all our western philosophy and religion. Without it, so far as I can see, we should have remained barbarians; and, losing it, so far as I can see, we are in peril of sinking back into barbarism" (p. vii).

The present volume is the first-fruits in fulfilment of the promise, made in the Preface to *Platonism* (1917), of "a series of studies on the origin and early environment of Christianity." This is its significance and importance for the theologian. More believes that

Greek literature, philosophic and religious, pagan and Christian, from Plato to St. Chrysostom and beyond that to the Council of Chalcedon in 451 A.D., is essentially a unit and follows at the centre a straight line. This body of thought I call the Greek Tradition, since the main force in preserving it intact while assimilating large accretions of foreign matter was the extraordinary genius of the Greek speech. The initial impulse to the movement was given by a peculiar form of dualism developed by Plato from the teaching of his master Socrates. The great Hellenistic philosophies—Epicurean, Stoic, and Neoplatonic—were attempts, each on a different line, to reconcile the dualistic inconsistency in the nature of things, as we know them, by forcing our experience into the Procrustean bed of reason. And each of these philosophies, it may be said here, by its rationalistic rejection of the paradox in the nature of things only succeeded at the last in falling into grosser paradoxes of logic and ethics. Christianity, on the contrary, notwithstanding its importation of a powerful foreign element into the tradition, and despite the disturbance of its metaphysical theology, was the true heir and developer of Platonism, truer than any of the pagan philos-



ophies. And by the side of the orthodox faith, as set forth in the Creed of Nicea and the Definition of Chalcedon, there ran a succession of heresies which endeavoured, each again on its own line, to reconcile the paradox of the two natures and one person of Christ by methods curiously resembling the monistic rationalism of the heretical philosophies, if I may so call them (p. vi-vii).

Here is a line of departure from the received treatment of "Hellenistic religious-philosophy," a larger grasp of its fundamental nature, a truer recognition of its continuity forwards and backwards—in Catholic Christianity and in classical philosophy—than is common today.

It will probably turn out in the end that Christian theology cannot be wholly accounted for in terms of Hellenic-Hellenistic philosophy; but More does not claim to do so. The importance of the Hebraic tradition, of the Old Testament, of Hebrew Messianism, of Jewish-early-Christian eschatology will have to be recognized. For example, one proof that the dualism of Plato is not taken over bodily into Christian theology may be seen in such a saying as Clement of Alexandria's: "*Nothing happens without the will of the Lord of all. . . . We can only say that evils happen without His prevention*, for such a belief alone saves both the Providence and the Goodness of God" (p. 237). This is not Platonism: it is monism, as severe as Calvin's and the Westminster Assembly's! It is a logical hypothesis, but for religious feeling an *impasse* as solid as a stone wall!—which we suspect Clement himself half-recognized as he wrote the concluding words of the passage. Whence came it?

It came no doubt from the strangely unphilosophical yet highly speculative world of Jewish psalm and apocalypse and prophecy: "The times of ignorance God overlooked. . . . Up, Lord, why sleepest thou? . . . Will the Lord be no more entreated? . . . How long, O Lord, how long? . . ." Evil, or the root of all earthly evils, is not "effeminate slackness," "degenerate and inglorious sloth," in the realistic speculation of Jewish eschatology. It is positive and abominable evil, outside man himself, "permitted" by the All-wise for some reason un-

known or only guessed at, "happening without His prevention." But the element which Clement did not see—since the "gnostic" in him was too strong—is that, according to the genuine and original Jewish-Christian conception, God is able and wills to abolish evil; and that, instead of further permitting it, He is *already abolishing it*, and will continue to do so until the victory is won at the Last Judgment and consummation ("when God shall be all in all") and the final establishment of His Reign ("the Kingdom of God").

This is but one example. The factors which went into the weaving of early Catholic theology (that is what More consistently means by Christianity: see p. 300, note) are complex and manifold. The philosophic factors have been overlooked of late; Judaism, eschatology, the mystery religions, Orientalism generally, have crowded them out. But they "belong," in spite of their exaggeration in various hands, Hegelian and other, three generations ago.

This is one of the most instructive books the present reviewer has ever read. It has been read and reread and thought over for months. Its style is—just what we expect from the Princeton Platonist. The program of the series is inspiring. We hope its author may be granted, and will take, the necessary time to be thorough, not merely in sketching the theory in general (a vice of our times!) but in adducing the details in its support.

FREDERICK C. GRANT

*Greek Hero Cults and Ideas of Immortality.* The Gifford Lectures for 1920. By Lewis Richard Farnell. Oxford: Clarendon, 1921, pp. xv + 434.

Students familiar with Farnell's *Cults of the Greek States* will welcome the continuation and in a sense the completion of the series in his Gifford Lectures. His point of view is the same as that set forth in the Introduction to Volume I of *Cults* (1896). The more recent studies and speculations regarding origins have not persuaded him into accepting the current hypotheses of solar-myths, vegetation-myths, or even Miss Har-

risson's "eniautos-daimon" theory. He accepts the charge of "euhemerism" (p. vi), applied, *e.g.*, in the Introduction of Harrison's *Themis* (p. xiii; 1912). But in truth Farnell's purpose, here as in the Introduction to *Cults*, is not to frame a satisfactory hypothesis regarding origins; rather, it is to state as completely and carefully as possible the actual facts of Greek hero-worship and its attendant beliefs.

Especially valuable is his treatment of the pre-Homeric conception which survived in the rites of the Anthesteria, especially "All Souls' Day," or the Feast of Pots, which came at the conclusion of the festival.

We have then a glimpse revealed of Attic beliefs of the days before Homer; and it is well to take stock of them carefully. In the first place, we have no hint here of anything we should call worship; no hint of prayer to the dead or of any expectation of divine blessings that they can confer. All that is done might be prompted by the belief in the continued life of the spirits, in their dependence upon the living for food and sustenance, and by the affectionate desire of the surviving kin to minister to their needs and periodically to invite them to a loving reunion with their old household. . . . The souls are not without hope, for special divinities, Hermes and the Earth-mother, have charge of them; and the living kinsmen can supplicate these powers on behalf of their dear ones. Here for the first time in Europe we have record of a service similar to prayers for the dead; and this implies the feeling that the lot of the soul after death may be the happier if the nether powers can be specially propitiated (p. 346).

On the other hand, the Homeric idea of the posthumous existence of the soul by no means harmonizes with this old Attic belief.

Taking the poems as they stand, we should be inclined . . . to conclude that the Homeric world, if Homer is its spokesman, did not generally offer worship to the departed spirit. The soul of the recently dead is there regarded as a frail, unsubstantial thing that flits away as soon as the funeral rites are performed to a remote, colourless, and joyless world whence it can never return to visit the living: the Homeric ghost is piteous, pathetic, excites and feels yearning and the remembrance of past love, but is too weak to evoke fear or worship (p. 6).

Neither the old Attic belief nor the later Homeric, of course,

issued in actual *worship*: Farnell criticizes Rohde (almost his only criticism of the author of *Psyche*) for failing to distinguish carefully enough between 'tendance,' *therapeia*, and cultus, actual worship.

So far is Farnell removed from the current enthusiasm for 'solar deities' and 'vegetation spirits,' that he actually assumes the historical reality of a good part of the Homeric tradition. He shares, for example, Dr. Leaf's theory about the Locrian maidens (p. 301): there was a real Aias Oiliades who perpetrated a real crime, which had to be expiated, so men thought for upwards of a thousand years, by the dreadful annual sacrifice of two well-born girls—either in death or in exile and servitude and finally life-long deprivation from family life. Mr. Farnell will not admit the now popular principle, "myths the offspring of ritual"; nor does he see in the early heroes only 'projections' of early tribal or family legend. "In default of all other theory, one may propound the opinion that ancient genealogies of tribes and families could preserve *the real names of real ancestors* or 'oekists' with whom they connected their earliest establishments: and their cult would serve to cement and 360). At the same time it appears that literary influence (especially the Homeric epic) led to the creation of certain cults like the development of saint-cultus in later Christendom (pp. 340-42).

In fact, no one explanation is a key to fit all the data. Now one, now another kind of situation confronts us, in the exceedingly complex development of Greek popular religion. The main result of the work, therefore, is not a revolutionary theory but a farther advance in our knowledge of the facts. Especially valuable are the classified lists of heroes and cult-deities given at the end of the book, together with their chief references.

The final chapter, "The Mysteries and Orphism," is added to show "the eschatologic beliefs and hopes and fears of the ordinary Hellene, who could not look to receive posthumous divine honors from his fellow-men." Mr. Farnell does not

share Dean Inge's suspicion (see his *Philosophy of Plotinus*) that ancient grave-inscriptions, like modern, represent a conventional and unreal sentiment, but insists that they "confirm the testimony of the literature that a stronger interest in the posthumous life and a happier conviction concerning it was penetrating the later world of Paganism." Orphism "familiarized the world with the conception of the divine element in the human soul, with the sense of kinship between man and God"; it created a new world of religious emotions; it strongly distinguished in its psychology between flesh and spirit; it divorced religion from the State; "it promised immortal bliss obtainable through purity and the mysterious magic of a sacrament." It was the highest form of popular Greek religion, viewed from the standpoint of belief in immortality. "Alien in origin, alien to the earlier spirit of Hellenism, and always working in the shadow—for none of the later influential schools of philosophy adopted it—it must be reckoned as one of the forces that prepared the way for the inauguration of a new era and a new faith" (p. 402).

FREDERICK C. GRANT

*The Monastic Chronicler and the Early School of St. Albans.* By Claude Jenkins. New York: Macmillan (S. P. C. K.), 1922, pp. 98.

This lecture is hardly meant for the uninitiated; but the student of the source materials of mediæval English history will doubtless derive from it much profit, not unmixed with amusement. It deals largely with difficult technical problems of MSS. and method and literary dependence, where the author (who, by the way, is Librarian of Lambeth as well as Professor of Ecclesiastical History at King's College) does not hesitate to take issue with the redoubtable Sir Thomas Duffus Hardy. But frequently the pages are brightened by a telling characterization or a happy turn of phrase—as when it is remarked that if Bede is the Father of English History, Geoffrey of Monmouth has "some claim to the title of the Father of English Fiction, even

if we do not go so far as some did in his day and credit him with no distant affiliation with the Father of Lies."

After a rapid survey of English chroniclers from Bede to William of Malmesbury, Professor Jenkins proceeds to a study of the historical work of the monks of St. Albans, made possible by the first Norman abbot, Paul of Caen, who built the *scriptorium* and gathered a library under the patronage of his illustrious kinsman Lanfranc. The two chief glories of the St. Albans school are Roger of Wendover and his younger contemporary Matthew Paris, to whom the author devotes rather more than half of his lecture. On the former Professor Jenkins passes a rather more favorable judgment than that prevailing hitherto, pointing out that much which appeared to be Paris is in fact Wendover's work—for instance, that of ninety-two passages in Stubbs' *Constitutional History* for which Paris is cited, "in all but at most thirteen cases the real authority is not Paris but Wendover." Yet Matthew Paris is admittedly the greater historian, because the greater, more brilliant, and more careful literary artist.

In these days of incredulity and hyper-criticism it is refreshing to find a scholar so considerate of the necessary limitations of the mediæval man of letters.

P. V. NORWOOD

*The Scottish Communion Office of 1764, with Introduction, History of the Office, Notes and Appendices.* By John Dowden. New edition. New York: Oxford University Press American Branch, 1922, pp. xii + 273.

The earlier edition of this work has been familiar to American liturgiologists since its appearance in 1884, and indeed indispensable to those who cared to trace the antecedents of our Communion Office. It has, however, been for some years out of print. Bp. Dowden had already begun preparations for a new edition before the Scottish Church entered upon the revision of its Liturgy in 1908. This action led to postponement of publication, and before the liturgical revision was completed



Bp. Dowden passed away. The present form of his work is edited by Rev. H. A. Wilson, the English editor of the *Gelasian Sacramentary*, who has added the Draft Liturgy of 1889, the new Scottish Liturgy of 1911, and a summary of the canonical provisions governing its use. Aside from these additions the work before us represents substantially the form in which the learned Bishop of Edinburgh left it.

Bp. Dowden writes frankly as a lover of the glorious liturgical heritage of his Church. Yet his is no blind devotion to the form of the Scottish Liturgy as he knew it. His chief criticism is directed toward the phraseology of the Invocation, as too much influenced by the so-called *Clementine*; and he makes certain suggestions for improvement, which were happily embodied in the revision completed after his death. Of our American Office he speaks with deep appreciation, while not regarding it as "intrinsically the best attainable." And he points his fellow-churchmen for guidance, not to our solution of the difficulties in the Invocation, but to the example of the ancient liturgies.

In the Introduction there is much that we would like to quote did space permit, especially some wise words regarding the doctrinal interpretation of liturgical language. It is well to remember that a liturgy, because touched by emotion, "can never possess the precision of a dogmatic decree," and that the words of the liturgy have in themselves a wider scope than the compilers attached to them, and perhaps were in some cases framed purposely to admit of a wider scope.

P. V. NORWOOD

*Hellenism and Christianity.* By Edwyn Bevan. New York: Doran, 1922, pp. 275. \$3 net.

The author of this work is a well-known writer who unites ripe scholarship with a gift of clear expression. The book is composed of thirteen essays on subjects historical and philosophical giving us "one individual's reaction to the spectacle of the universe." The earlier essays deal with ancient life and



thought, the culture of the Greek World and the entrance of Christian life into the world process. These are followed by papers of very great interest and value on Human Progress and the Problem of Eschatology and the book concludes with a careful consideration of the relation between Christianity and the rationalistic element in our own culture.

This is a volume which will prove of very great value to all who wish to clarify their own thought on many of the most fundamental problems connected with the relation of the Christian Religion to the culture of the age.

F. H. COSGRAVE

*The Idea of God.* By Clarence Augustine Beckwith. New York: The Macmillan Company, 1922, pp. xiii + 343.

This is an interesting because revealing book, indicative of a movement. Dr. Beckwith offers a readable account of the life-history of the Idea of God in occidental thought—but with an overwhelming *tendenz*. He desires to diagnose present discontents and prescribe a remedy. Unlike some fuliginous spirits whose recent invasions of the theological realm savour of the proverbial bull in a china shop, he knows what he is about, as his topics suggest. They are, Causes Necessitating Change in the Idea of God; the Theistic Arguments; the Idea and the Doctrine of Cause; the Idea and the Doctrine of Ends; the Idea in relation to Evil; Moral Values and the Idea; the Finite and Infinite; the Absolute and the Idea; Transcendence and Immanence; the Personality of God; in the final chapter, "The Living God," the author sets forth his own adjustments to the stresses of the new situation.

It is disconcerting to find that the volume is a prolonged paradox. To wit: intellectual difficulties lie at the root of present troubles and yet, when it comes to a solution, intellect is banned. Let us learn why. It would seem that "Plato's idea of God," or something like it, "for fifteen hundred years dwelt undisturbed in the ethereal realms of speculative theology" (30)

and, as "the entire metaphysical content of the official doctrine of God" is derived from Greek speculative thought (18), those profound theologians, the adolescent youth who frequent our schools and colleges, "know little and care less about it" (31). Then, too, "the War has necessitated reconsideration and revision" (34). More serious still, "Professor William James and later H. G. Wells have done more than any other two writers to liquify the idea of God and cause it to flow freely again in the channels grooved deep by experience" (69); while "Professor Rauschenbusch" has submitted proposals to the end that "the doctrine of God . . . may become democratized" (73). I suppress some smaller fry in the cloud of witnesses. But, serving to clinch this formidable array of theological competence, a *questionnaire*, issued by Professor Leuba "to a carefully selected list" of naturalists, sociologists, and psychologists, shows that more than seventy *per cent.* of these originitive theologians, when their replies are duly averaged, repudiate belief in "beings with whom can be maintained the relations implied in all historical religions in which a God or gods are worshipped" (90). As against this mighty army, Anglo-Saxon theology, in Great Britain "insular, that of the United States provincial" (103), has proven helpless. Consequently, we and our bereft contemporaries must proceed to conceive of "God as a Purposive Will . . . as impotent without man as man is impotent without God" (328, 331).

I find it impossible to attribute this astounding scale of values to serious conviction that a man so notoriously incompetent in metaphysics as William James, or practitioners of fiction such as Samuel Butler, or busy observers preoccupied with quantitative and statistical procedure, are even tolerable referees in theology. Remoter considerations aside, varieties of seeing snakes as illustrated by the experiences of Veronica and other Anns would not appear to guarantee profound insights. Accordingly, I prefer to suppose that we are observing the euthanasia of the Lotze-Ritschl impressionism wherein some Protestant theologians

sought escape from the perils of the 'seventies.' In a word, the *Idea* of God must be elucidated by speculative theology, or let alone. It is a case for metaphysics, or for amateurish confusion. I cannot see that Dr. Beckwith's substitution of God the Invisible Coué for "God the Invisible King" releases us from speculative, any more than it releases Quanta from mathematical methods. As for democratizing the conception of God, why not experiment with something simpler, and confer a patent of nobility upon the conception of Matter so thoroughly democratized by Büchner and Marx?

In the general *sauve qui peut*, many fare badly. For instance, the suggestion that Flint, the best read man of his day, shared the ignorance of timid contemporaries, is badly taken. In my contribution to his *Life* (1914), I have tried to assess his real position. H. B. Smith (105) was scared by unessentials in D. F. Strauss, and so thoroughly that he jettisoned all post-Kantian theology not of the Mediation School. A Schweitzer has shown this for an entire group in his *Geschichte der Leben-Jesu-Forschung* (1913). The idea that Hedge grasped Hegel (105) seems to me unfounded, as I have pointed out elsewhere. In short, the important theological movement of the nineteenth century is placed out of focus. The gingerly citations of O. Pfleiderer and J. Caird, for example, intimate more than meets the eye. A smaller affair: "G. Lowe Dickinson, Professor F. L. Henderson, Professor Menzes," and "Professor Miley," like the third Hodge who, apparently, is not Charles or A. A. or C. L., are bound to puzzle some; while more accurate references to certain sources cited would make the task of verification less irksome.

In the issue, then, I am still constrained to conclude that even the much bethumped "Augustinian-Calvinistic doctrine of God" (250) may serve better than the notion that Plato, Origen, Augustine, St. Thomas, Calvin, Spinoza, and Hegel are 'comic old persons' who quite misunderstood the nature and operations of the Ultimate Being which, accordingly, must be referred to the

emotions of justly aggrieved individuals—justly aggrieved because control of the universe has been most foully and inexplicably withdrawn from them.

Faking theology out of psychology, sociology, or even a laboratory science, may exert momentary attraction. The more reason, then, to recall Henry Drummond's faking theology out of biology just forty years ago. Where now is this "restatement of the meaning of God" under pressure from the press-agented agnosticism of the third quarter of the nineteenth century?

R. M. WENLEY

*Eschatology. Indexes.* By F. J. Hall. New York: Longmans, 1922, pp. xiii, 318. \$2.25 net.

*Eschatology* is the tenth and final volume in the series of works on Dogmatic Theology, the first volume of which was published in 1907. The author is to be congratulated upon the completion of this laborious and unique work. He has given us a complete treatise upon the subject and supplied a need of the Church in England and America with a thoroughness never before attempted. It would be superfluous to stress this characteristic thoroughness; we would rather call attention to the exhaustive knowledge which is conspicuous in every volume and to the careful balancing of statement. Dr. Hall's position is always Catholic, but he has no hobbies to ride. In this volume, as in all that have preceded, there is profound learning, thorough acquaintance with all the literature of the subject, discriminating judgment, keen spiritual insight. All too often each department of theology has been treated separately, as though it were complete in itself; in the present volume the frequency of reference to those which have gone before well brings out the synthetic, coördinating, unifying character of all Dr. Hall's writing and teaching.

In *Eschatology* more, perhaps, than in any other department of theological study speculation, hardening into dogma, has

often taken the place of revelation. "But apart from supernatural revelation we have no trustworthy information as to the nature and conditions of the unseen world and of our destinies hereafter" (p. 24). Moreover "much of this revelation comes to us in highly symbolical terms; and careful allowance for its figurative nature has to be made before we can discern its substantial contents" (p. 25). These terms "are naturally borrowed from previously existing apocalyptic imagery, this being modified only so far as truth requires" (p. 27). The paucity of this revelation has often been regretted and has encouraged the development of man-made expansions, but "precise knowledge of the other world, and of the conditions there in store for us, would surely distract rather than help us in fulfilling the duties of this life" (p. 189). These sentences will make clear the author's fundamental conceptions to which he consistently holds throughout and, consequently, nowhere sets forth as *de fide* that which is not rooted and grounded in revelation. At the end of the treatment of each subject there is a summary clearly distinguishing between what is to be held as *de fide*, what may be admitted as pious opinion, and what is to be rejected as erroneous or heretical. Frequently light is thrown upon dark places and difficulties are cleared up or, at least, made less hard to receive.

In detail we will refer only to two subjects, one of especial prominence at the present time, the other often misconceived. First as to Spiritism: "the truth of the Christian religion precludes the truth of what spiritualism teaches; and if spiritualism affords sound guidance, Christianity is false. The two systems cannot be received together, except at the cost of subverting the Christian hope and of incurring religious shipwreck" (p. 108). "The genuine closeness of communion which prayer secures affords comfort and holy inspiration such as puts entirely out of consideration any resort to the vulgar inanities and uncertainties of necromancy" (p. 110). These quotations are taken from the chapter on "The Communion of Saints," all of which

is most valuable in the face of present controversy. On the much discussed and difficult subject of future punishment Dr. Hall's sane interpretation, never departing from our Lord's teaching, merits especial attention; the difficulties are fully and sympathetically met, but it is shown that they are often due to human misconstruction of divine revelation. "The conception of future punishment from which such people very properly recoil, however, is a caricature of the true doctrine, which, as we hope to show, is not justly liable to the objections which they raise against it. We do not mean that it is free from difficulty" (pp. 193-194). In the ensuing treatment the errors of universalism, future probationism, and conditional immortality are definitely rejected, but along with these also the Calvinistic notion of a torturing God, which has been so largely responsible for their acceptance in recent days.

The bibliographical index extends over thirty-one closely printed pages and seems to include all the literature of importance, patristic, scholastic, Anglican, Roman, Protestant, up to the date of publication. The full subject index makes reference to any of the ten volumes easy. *Eschatology* is a worthy climax to a work which may, without reservation or exaggeration, be termed great.

F. H. HALLOCK

*Life and Letters of W. J. Birkbeck.* By His Wife. London and New York: Longmans, Green and Co., 1922, pp. xv, 390. \$5.00.

Without reservation or exaggeration this may be termed an important book. It is fitting that we should have such a record of the life and work of Mr. Birkbeck; but, beyond this, the book gives us glimpses of Russian Church life seen through the eyes of one who knew it better, appreciated and loved it more, than any other Englishman of his generation. It clears up many subjects concerning which there has been a general uncertainty or misunderstanding: *e.g.*, the constitution of the Holy Synod; the use of old Slavonic in the services; it is "a dead



language, but still quite as easy for the common people even at this day to understand as the English of Spencer would be for us" (p. 318); the treatment of the Jews and toleration in general; the marriage regulations. Mr. Birkbeck made many visits to Russia, but it is especially interesting to read of those in which he accompanied Bishop Creighton, the Archbishop of York, and Bishop Grafton. Apart from the main subject of the book there is also a series of valuable letters, pp. 74-95, dealing with the antiquity and universality of the Invocation of Saints. Space is lacking to record his numerous services to his own Church, as at the Fulham Conference of 1900. The book closes with two valuable appendices, one on Russian Ecclesiastical Music, one on the Offices of the Eastern Church, and an excellent index.

F. H. HALLOCK

*Saint Jeanne D'Arc.* By Minna C. Smith. New York: Macmillan, 1922, pp. vii, 373. \$2.25 net.

The authoress tells in an interesting and sympathetic way the story of the Pucelle. The original letters are used and the sources are carefully studied, though not cited. The visions are accepted without question and, we think, they may be, for Anatole France's theory of hallucination and priestly suggestion is wholly discredited today. The purpose of the book is merely to present the story, not to deal with the psychology, and the authoress has produced a most readable contribution to the subject. It is not a child's book, but it would be an excellent work to introduce to those of an adolescent age.

F. H. HALLOCK

*The Religion of the Primitives.* By Mgr. Le Roy. New York: Macmillan, 1922, pp. x + 334. \$2.50.

Few subjects are more difficult than the religions of primitive peoples. Most writers study them from behind a cloud of tobacco smoke in the armchair of their library and their pic-



ture of the mind of the primitive man is about as real as the nature-man of Rousseau and other 18th century "philosophers." Of course we admit that a modern scholar may with a keen critical mind study with profit the reports of missionaries and travellers but, unless he has learned a few primitive languages, so as to be able to think in them, until he has eaten the food, lived the life, felt the sorrows, the joys, and the fears of at least one race of primitive men, the work of that scholar is to our mind of doubtful value. Mgr. Le Roy was a great missionary. The reviewer never met him, but during the years he spent in Africa, he often came across men who spoke about him and told of the impression he had made upon them as a man of Faith. The book which he wrote in French and is now presented to the English reading public in an excellent translation by N. Thompson is most certainly the best book on primitive religion and we would personally rather have it than all the others written on that subject. It is the best because it is the work of a man who saw, who travelled, who was moved with sympathy. No ritual was invented for his special benefit, no new myths were concocted, people were not ashamed of their faith before him. He knew them. The African is a man with a heart, and only a man with a heart can understand him. We believe, until the opposite is demonstrated, that the same is true of other races, called primitive by us. Read this book and you will understand why Mgr. Le Roy and a little group of men, former missionaries of the Roman Church, like him, are doing more for a truly scientific investigation of primitive religion than highly praised ethnologists in very conspicuous academic positions. A Sahib is tied to his baggage said Kim, and we may add that an ethnologist is hampered by his philosophy.

JOHN A. MAYNARD

*A Christian's Appreciation of Other Faiths.* By Gilbert Reid. Chicago: Open Court Co., 1921, pp. 305.

This is an interesting attempt to appreciate various aspects of religion with an unbiased mind, which is on the whole that of a

Liberal Christian. It is not a handbook of religion, it lays stress here and there on points of unequal value, but it is a book that does one good for it makes towards goodwill among men. The Ninth and Tenth Lectures treating of Concord among Religions and of the bearings on Christian missions of an appreciative attitude towards other faiths are constructive.

JOHN A. MAYNARD

*The Religion of Science.* By W. H. Wood. New York: Macmillan, 1922, pp. xi + 176. \$1.50.

Dr. Wood's book is one of the clearest we ever read and should be in the library of any clergyman dealing with college men and trying to present the message of the Kingdom of God to modern men. It is an attempt to define that new religion of science which seems to be fatal to the old faith in University circles, namely, among the leaders of tomorrow, and which kills in many a young man the desire to enter the Christian ministry. Dr. Wood tells us of the canons of that new religion, namely, mechanism and materialism, its Bible, which is nature, its creeds, which are reason and evolution. He shows the contradictions in it, the dogmatism, the hopelessness of it. He shows how the Christian leader should not be a meek apologete but a man with a message of truth with passion. He shows how social service because of its futility is not the whole of religion. The dry religion of science is as arbitrary, unscientific, and metaphysical as an antiquated dogmatism which is being discarded now by the Church.

JOHN A. MAYNARD

*Problems of Modern Science.* A Series of Lectures delivered at King's College, University of London. Edited by Arthur Dendy. New York: Henry Holt and Co., 1922, pp. 237. \$3.50.

The purpose of these lectures is one which might be adopted with great advantage in other departments of study and especially in the departments of Biblical research: it is to place be-

fore the public the present position with regard to the advancement of science in some of its main branches, and to point out the directions in which progress is actually being made or may be hoped for in the near future. The lectures are on Mathematics, Astronomy, Physics, Organic Chemistry, Biology, Botany, Physiology, Anatomy. The futility of calling any study 'useless' is continually impressed upon the reader: in his lecture on Biology the editor says "I have often thought how delightful it would be if we could have an institution or a society devoted entirely to the encouragement of useless investigations." Many remarkable examples are given of how useless research work has saved human lives or even produced some economic value.

A. HAIRE FORSTER

*Essays in Christian Thinking.* By Rev. A. T. Cadoux. New York: George H. Doran Company; London: The Swarthmore Press, Ltd., 1922, pp. 188. \$1.60.

Dr. Cadoux gives us eighteen essays which fall into three groups: I-V, The Pronouncements of Personality, and the consequent view of the nature of God; VIII-XI, Miracles, Inspiration, Providence, and Prayer; XII-XVIII, Jesus, and what we may think of Him. The volume belongs to the "Christian Revolution Series" and, theologically at all events, merits inclusion, being of Modernism all compact. "We must remember that Christianity rapidly passed out from the nation of its birth to other peoples whose dominant religious attitude was sacramental or metaphysical or legal, and that our records come to us through these media, which to some extent reacted upon them" (119). "A larger and more permanent Hebrew element in the Church would have offered more resistance to the sacramentalism of the mystery cults, the Greek metaphysics, the Roman legalism and institutionalism, and the thousand other influences which despiritualized the Church and paganized her worship" (140-1). God is limited, Jesus an outgrowth of

History. And yet "The death of Jesus was . . . something more than a revelation in time of what eternally is: it was an experience of God in His relation to man, unique and uniquely significant" (159) . . . "his coming, not as an afterthought of God made possible only by the overriding of His previous work, but as that towards which the whole universe worked" (187). The standpoint is subjective in the extreme. Nevertheless, Dr. Cadoux has written, and written well, a suggestive, even challenging book, well worth reading despite its hopelessly loose philosophy. He is a species of inverted Marcion.

R. M. WENLEY

*The Reconstruction of Religion. A Sociological View.* By Charles A. Ellwood. New York: The Macmillan Co., 1922, pp. xv + 323. \$2.25.

The orthodox reader will be apt to term this work a revolution rather than a reconstruction of religion. The author holds the view that a social expression of Christianity is impossible until our theology has been "reconstructed"; this reconstruction extends to every article of the Creed and results in a theology which any theistic believer might accept. God is "the creative force of the universe" who "stands in a fatherly relation to us" (p. 139). Perhaps this is the clearest expression of a belief in the Personality of God. To review the book adequately, from the standpoint of the writer of the present article, would require an entire number of our Journal, for there is scarcely a page on which a statement would not be found against which he would feel impelled to register a protest. Generally the theological position of the author is founded upon the works of Hobhouse, Durkheim, Ames, Comte, Macintosh. In the latter part of the work the author speaks as a Professor of Sociology and here much that is useful is to be found, but all the ideals that he seeks may equally well be attained by historical Christianity and, we contend, cannot be realized without the underlying support of a positive creed which contains more than the merely human.

FRANK H. HALLOCK

*Property, Its Duties and Rights, Historically, Philosophically, and Religiously Regarded.* Essays by various writers, with an Introduction by the Bishop of Oxford (Bp. Gore). New edition, with an added essay. New York: Macmillan, 1922, pp. xxiv + 242. \$2.00.

This book is well described by its title. It contains essays on the historical evolution of property (L. T. Hobhouse), the philosophical theory (Hastings Rashdall), the principle of private property (A. D. Lindsay), the Biblical and early Christian idea (Vernon Bartlet), the mediæval theological theory (A. J. Carlyle), the influence of the Reformation (H. G. Wood), property and personality (Scott Holland), and the law of property in England (W. M. Geldart).

The general point of view is stated by Bp. Gore in the Introduction: "The almost unlimited right of acquiring, retaining, and perpetuating property" has no real ground in reason or law or religion. "The tenure of property in any community must be judged by its tendency to promote what alone is the real end of civil society—*i.e.*, the best possible life for man in general and all men in particular." Our civilization is accordingly "open to the most serious indictment. Property 'for use'—what a man needs for true freedom, what even at the utmost he is able to use—is a very limited quantity on the whole." Hence accumulations of wealth soon become property 'for power,' in the hands of a few, to the detriment of the many.

Here is a book to read carefully and think over much. It represents a phase of the church's teaching, for one thing, fearfully neglected in our days. How many Christians have ever heard anything like this, from the early but apocryphal *Preaching of Peter*?—

Understand then, ye rich, that ye are in duty bound to do service, having received more than ye yourselves need. Learn that to others is lacking that wherein you superabound. Be ashamed of holding fast what belongs to others. *Imitate God's equity, and none shall be poor!*

We wonder why the American publishers transposed the title, placing "rights" before "duties." The whole tenor of the book is ethical, and duties take precedence of rights. In the

face of these duties, and of the common rights of all to self-realization, and of the welfare of the State, the "rights of property" thin down to a very scant remnant.

FREDERICK C. GRANT

*The Economic Policies of Richelieu.* By F. C. Palm. Urbana: University of Illinois, pp. 202. \$1.50.

This volume of the *University of Illinois Studies in the Social Sciences* takes up the remarkable plans made by Richelieu for the development of French foreign trade and civilization. It shows how largely the economic point of view governed his foreign policy even in Europe. Had not Mazarin neglected this economic program the destiny of Northern America might have been entirely different. Thus Dr. Palm's study brings us face to face with vital currents which underlie our Church History.

JOHN A. MAYNARD

*An Introduction to the Study of Some Living Religions of the East.* By Sydney Cave. New York: Scribners, 1922, pp. 255.

This volume belongs to the excellent series of *Studies in Theology*. It covers only the religions of Asia, namely, Hinduism, Zoroastrianism, Buddhism, Confucianism, Taoism, the popular religion of China, and Islam. This is quite a field for a book which is not very large. And yet Dr. Cave has been able to write what we consider a model handbook, namely, a book without rash statements, not too condensed, not dry by any means, and yet very complete. The author lived in the East for years and was therefore able to study religion as a collective thought of living social groups and not as a thing of books. The chapters on Islam are, to our mind, inferior to the rest of the book and contain some doubtful statements—but we will grant that Dr. Cave has on his side men with a great name and therefore has a right to his opinion. There is a good bibliography and a very complete index.

JOHN A. MAYNARD

*Dynamis, Formen und Kräfte des Amerikanischen Protestantismus.* By A Keller. Tübingen (J. C. B. Mohr), 1922, pp. 166.

Much has been done by American Protestants for the relief of their brethren in Europe during and since the War. More was perhaps expected, for people abroad often entertain strange ideas about America and its riches. Pastor Keller who is a Swiss has tried to show to Europeans who read German what the ecclesiastical situation is in America. He evidently sees things through the publications of the Federation of Churches although he has a remarkable knowledge of the literature of the subject. His book is well written, accurate in general, and gives only the necessary statistics. We also may read it with interest—as we read in English papers what is said about America—in order to see ourselves as others see us. The book has an index.

JOHN A. MAYNARD

*Paul's Epistles to the Corinthians.* The Bible for Home and School. 1 Corinthians by J. S. Riggs. 2 Corinthians by H. L. Reed. New York: Macmillan, 1922, pp. 314. \$1.60.

This volume is a creditable addition to a handy and attractive series. The analyses and notes set forth clearly what subjects St. Paul is discussing and what he says about them and that is the main business of a commentator. Professor Reed may be specially congratulated on his exposition of the most difficult book in the New Testament for one who wishes to trace the connection of thought. In the last note on page 253 chapters 7 and 8 should be chapters 8 and 9.

A. HAIRE FORSTER

*The Kingdom of Heaven* (Fernley Lectures). By H. Maldwyn Hughes. New York: Methodist Book Concern, 1922, pp. 188.

A compact yet readable volume, "practical" in aim, and designed for the "preacher and teacher." Its author holds a position midway between the "evolutionary" and the "catas-



trophic" interpretations, between conservatism and "thoroughgoing eschatology." The evolutionary conception of a slowly developing church is too modern to fit the teaching of Jesus, while the catastrophic and purely eschatological conception fails to account for the flood of spiritual energy released by his ministry and death. Our Lord transformed the conceptions of Messiahship, in identifying himself with the fulfiller of Israel's hopes, and the kingdom, in making its coming the object of his life's work.

The best title available was "Son of Man," capable as it was of suggesting His superhuman origin, His present vocation of service and suffering [as "the Servant of the Lord"], and His future mission as judge of men and inaugurator of the Messianic era (p. 61).

He did *not* expect a speedy return in glory. His ethics, though in form provisional and disciplinary (a repentance-discipline, preparatory to the coming of the kingdom and its preceding judgment), are absolute, as based upon the principles of the perfected kingdom. The kingdom, essentially, is both inward and outward, individual and social, present and future—an irruption of the supernatural and invisible into the present order, already begun, and destined "to transform the existing world-order into the realm of God."

Especially valuable is the last chapter, on *The Kingdom of Heaven and the Hope of Progress*. Taking his departure from the recent utterances of Professor Bury (*The Idea of Progress*, 1920) and Dean Inge (Romanes Lecture, 1920), Dr. Hughes examines the evidence advanced by those who doubt this central dogma of modern western civilization, and contends that

There is no warrant in the Gospels for the hope of progress, in the sense of a slow and gradual advance and amelioration, through the operation of evolutionary forces, or the extension of man's dominion over nature, or the spread of knowledge, or the growth of sweeter manners, purer laws (p. 174).

The translation of the kingdom of heaven into a new world-order is conditional upon a *transvaluation of values*. . . .

If this is accomplished,

We shall view without dismay the possibility of a halt in the advance of scientific discovery and in the general development of

the material forces of civilization. We shall not be disturbed, though it be true that man will never gain the mastery of lightning and earthquake, of storm and flood. These are matters which leave the values of the kingdom of heaven unimpaired. They cannot destroy the imperishable realities of the moral and spiritual world (pp. 180-2).

Brief as it is, this is a very significant book. Before *restatement*, let us make sure that our *statement* contains all the essential factors. In addition to those derived from first-century Judaism, and especially the apocalyptic writings, there is an element sometimes overlooked by "eschatologists" but of the first importance—the spiritual and world-historical significance of Christ. The Principal of Wesley House, Cambridge, has done well in giving this its proper place in his study of the central subject of our Lord's teaching.

FREDERICK C. GRANT

*The Return of Christendom.* By various writers. With an Introduction by Bishop Gore and an Epilogue by G. K. Chesterton. New York: Macmillan 1922, pp. xx + 252. \$1.75.

To the American Edition of this remarkable book of 252 pages Bishop Brent adds an introduction wherein he pertinently asks "whether we can have a *return* of that which has never wholly been." The idea of return, he adds, "is sound provided it does not mean a recalling into being of the naked thought or arrangement or scheme of the past. The ideals of the past,—yes. Whatever returns must be contingent for its work on motive and direction. Its form must be related to the past but not merely a revived past,—for the highest reality of Christianity lies in the future. Its eyes are on the unattained." The writers in this book have the forward look. They are not antiquarians. They are not obscurantists. They are not mediævalists. But they have the body of thought which is fashioned from the stuff of human experience in the past. Fresh beginnings, as Professor Lowes has pointed out, are excellent stimulants to a jaded world, but a defective method of progression. "The great constructive element in life is the dealings of intelligence with the

continuity of tradition. Cut the connection with the great reservoir of past achievement, and the stream runs shallow, the substance becomes tenuous and thin."

This is the truth which James Harvey Robinson neglects and denies in his "Mind in the Making." This is the truth which these various writers recognize, observe and illustrate in "The Return of Christendom." They know the past of Christendom in relation to Society; they see and analyze the present anti-Christian social order; they suggest very definitely a constructive program for the future. Two of the essays are contributed by members of the Mirfield Community; two are by the former Editor of the "Church Socialist"; another is by a layman and lawyer, the lecturer on Industrial Law at the University of London; another by the Rector of Great Easton, Dunmow; another, "The Mediæval Theory of the Social Order" by the Rev. Doctor Carlyle, author of *Mediæval Political Theory in the West*; another on "The Obstacle of Industrialism" by Arthur Penty, author of *Post-Industrialism*; and still another on "The Failure of Marxism" by a young American priest, the Rev. Dr. Niles Carpenter of the Cathedral Staff in Boston, instructor in Social Ethics at Harvard University.

The hideous situation in the world today is often charged to a Christianity which has failed. The Church, it is said, is largely to blame. Her dogmas, her hierarchies, her other-worldliness, her superstitions, her codes of ethics, her standards of conduct are held up to scorn; and to them is charged the confusion in a godless world today. These essays calmly, thoughtfully, fearlessly, unrhethorically examine and appraise the social failures of Christianity. They demonstrate pretty clearly that Christianity when it is given a chance to operate succeeds. As Mr. Chesterton in his epilogue points out—

If it be true that emancipated man has made a new and wonderful world in his own image, he cannot possibly excuse the ugliness of the image he has made, as due to his devotion to the idols he has deserted. . . . What modern men have done is to destroy charity for the sake of competition, and then to turn competition into monop-

oly. What they have done is to turn both peasants and guildmen into the employed, and then turn these into the unemployed. They trampled on a hundred humanities of piety and pity in order to rush after Free Trade; and their Free Trade has been so free that it has brought them within a stride of the Servile State. . . . When the Christian apostle declared that he "died daily," he told all the truth there was, in what was told us in our youth, to the effect that the Church was dying. If the saint has died every day the Church has died in every century. Many said the Church was dying when Julian proclaimed from the Imperial throne the worship of Apollo. Many would have said again, after the first triumphs of many oriental heresies, that the Church was dying; and in this sense they would have been right. The Church was dying; but the worship of Apollo was dead. Many would have said it when Calvinism was overshadowing province after province, and rightly; the Church was dying but the oriental heresies were dead. When the French Revolution had made a new heaven and a new earth, it was quite obvious to every clear-sighted person that Christianity had come to an end. The Church was certainly dying; but Calvinism was dead. The Christian religion has died daily; its enemies have only died. And what we see before us today is not a mere fashion of the praise of one century over another; but at most a rather unique illustration of the fact that the world fares worse without that religion than with it. The Church is dying as usual; but the modern world is dead; and cannot be raised save in the fashion of Lazarus.

*The Return of Christendom* is a book worth while. It is not the mere expression of a wistful hope. It is a challenge, and therefore a prophecy worthy of the great prophets of another captivity whence the Church returned to build a new Jerusalem.

GEO. CRAIG STEWART

## BOOKS RECEIVED

- Problems of Modern Science.* Lectures at King's College, University of London. Edited by Arthur Dendy. New York: Henry Holt & Co., 1922, pp. 237. \$3.50.
- An Introduction to the History of History.* Records of Civilization: Sources and Studies. New York: Columbia University Press, 1922, pp. xii + 339. \$4.
- After Life in Roman Paganism.* By F. Aumont. Yale University Press, 1922, pp. xv + 225. \$3.
- Anger. Its Moral and Religious Significance.* By G. M. Stratton. New York: Macmillan, 1923, pp. x + 277. \$2.25.
- An Introduction to the Psychology of Religion.* By R. H. Thouless. New York: Macmillan, 1923, pp. 286. \$2.50.
- The World's Great Religious Poetry.* Compiled by Caroline M. Hill. New York: Macmillan, 1923, pp. xxxix + 836. \$5.
- Miracles and Present Controversy.* An Anglo-Catholic Caveat. By P. Gavan Duffy. New York: Wm. Green, pp. 15. 35 cents.
- Common Sense Religion.* By F. E. Wilson. New York: Macmillan, 1923, pp. 167. \$1.50.
- The History of Utopian Thought.* By J. O. Hertzler. New York: Macmillan, 1923, pp. 321. \$3.
- The Life of Handley Carr Glyn Moule.* Bishop of Durham 1901-1920. By J. B. Harford and F. C. MacDonald. New York: Doran, pp. xiv + 383. \$3.50.
- Classics of The Soul's Quest.* By R. E. Welsh. New York: Doran, 1923, pp. 342. \$2 net.
- Storia Delle Religioni.* By N. Turchi. Torino: Fratelli Bocca, 1922, pp. xv + 658. 60 lire.
- The Faith That Overcomes The World.* Studies in Spiritual Psychology. By V. R. Gibson. New York: Macmillan, 1923, pp. 110. \$1.
- Freedom and Christian Conduct.* By J. A. W. Haas. New York: Macmillan, 1923, pp. ix + 318. \$2.25.
- Société Asiatique. Le Livre du Centenaire (1822-1922).* Paris: Geuthner, 1922, pp. 284. 20 frs.
- Le Milieu Biblique avant Jésus-Christ. I. Histoire et Civilisation.* By C. F. Jean. Paris: Geuthner, 1922, pp. xxi + 339. 20 frs.
- The Returning Tide of Faith.* By Rt. Rev. N. S. Talbot. New York: Revell, 1923, pp. 222. \$1.50 net.
- La Politique Rhénane.* Discours Parlementaires. By Maurice Barrès. Paris: Bloud et Gay, 1922, pp. 143. 5 frs.

- Almanach Catholique Francais pour 1923.* Préface de S. O. Mgr. A. Baudrillart. Paris: Bloud et Gay, 1923. 5 frcs. net.
- Die erkenntnistheoretische Grundlegung der Metaphysik* Rudolf Euckens. By Heinrich Simon. Giessen: G. Darmstadter, 1920, pp. 54.
- Ueber die Erkenntnislehre Moses Mendelssohns und ihre Stellung innerhalb der Geschichte der Philosophie der Aufklärungszeit und Kants.* By Benjamin Cohen. Giessen: Otto Meyer, 1921, pp. 37.
- Die Ethik Shaftesburys.* By Victor Schönfeld. Budapest: Heinrich Hentschel, 1920, pp. 92.
- Ueber wissenschaftliche Wahrheit. Versuch eines Beitrags zur logischen Lehre von der Wahrheit im Allgemeinen und der wissenschaftlichen Wahrheit im Besonderen.* By Simon Posen. Giessen: Otto Meyer, 1921, pp. 75.
- Aus der Welt Christlicher Frömmigkeit, herausgegeben von Friedrich Heiler. München: Chr. Kaiser.
- Band 1—*Katholischer und Evangelischer Gottesdienst.* Pp. 48, 1921.
- Band 2—*Die Religiösen Kräfte des Katholischen Dogmas,* von Leonhart Fendt. Pp. 253—1921.
- Band 3—*Die Reichgottesidee Calvins,* von Karlfried Fröhlich. Pp. 58, 1922.
- Band 4—*Evangelische und Katholische Frömmigkeit im Reformationsjahrhundert,* von Hermann Bechmann. Pp. 100, 1922.

